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IN THE

TABERNACLE

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LONDON.

THE HIGH PRIEST OF ISRAEL.

Exodus XXVIII

Christ in the Tabernacle.

WITH SOME

REMARKS ON THE OFFERINGS.

BY

FRANK H. WHITE.

ILLUSTRATED BY TWELVE CHROMO-LITHOGRAPHS.

(Third Thousand.)

"Strength and Beauty are in His Sanctuary." — *Psa.* xcvi. 6.

LONDON:
S. W. PARTRIDGE & Co., 9, PATERNOSTER ROW, E.C.

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PREFACE TO THE SECOND EDITION.

CHEERED by the favour with which the first issue of my Work has been received, I have prepared a Second Edition, with a view to a still wider circulation.

The Exposition upon the Altar of Burnt Offering has been re-written. It will be seen also that there is a slight alteration in the arrangement of the Chapters. My remarks on the Offerings will now be found at the *end* of the book.

The Chromo-Lithographs are entirely new, and neither pains nor expense have been spared in their preparation. Those who have studied the subject most will be best able to appreciate the difficulty I have felt in determining some matters

of detail in the delineation of the various vessels, &c. Further study may lead to a fuller understanding of these things. At the best, we know now in part only: when the day dawns and the shadows flee away, we shall know even as we are known.

F. H. W.

CHELSEA, *May*, 1873.

PREFACE.

IT has pleased God to give me many proofs, that my illustrated lectures on "The Tabernacle in the Wilderness, and its Services" have not been without use; but for this, I should never have ventured on a work of this kind.

At the risk of my book being looked upon as common-place, and lacking anything *new*, I have earnestly striven to keep in the plain path of sober exposition, and to avoid fanciful or mystical views. If sometimes the true interpretation of a type has been missed, I trust, through the mercy of God, I have been preserved from advancing anything contrary to "sound doctrine."

The Chromo-Lithographs will I hope prove of service. Great care has been taken to secure scriptural accuracy in their details.

It is but right I should express the thanks which I feel are due to the several authors to whose works I have referred.

I have only now to bespeak the prayers of Christians, that my book, whatever imperfections it may have, may yet be graciously owned of God in the instruction and edification of His people, and that through its perusal others may be led to find that Saviour, of Whose blessed Person and Work it treats.

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To the Beloved Christians

MEETING IN

CHELSEA CHAPEL,

ON HIS COMPLETING

A TEN YEAR'S HAPPY AND HE TRUSTS NOT ALTOGETHER

FRUITLESS MINISTRY AMONG THEM,

This Book

IS MOST AFFECTIONATELY INSCRIBED

BY

THE AUTHOR.

CHELSEA,
April, 1871.

INTRODUCTORY REMARKS.

I AM aware that others well qualified by their extensive knowledge of the Scriptures, both critical and experimental, have written largely and ably upon this and kindred subjects. With one or two exceptions, however, their valuable works are placed by their price beyond the reach of the many. Moreover, the subject is a vast one; its treasures are inexhaustible; at every turn, fresh beauties discover themselves, and invite further enquiry. The Types of the Old Testament, as all other Scripture, are like "a fountain, the more you lave forth its waters, the fresher it runneth;" or, like the loaves which fed the five thousand in the wilderness, the more they are broken up and distributed, the more there remaineth.

Not without a cause does a gifted servant of Christ,* himself an Israelite, according to the flesh, express "grief and astonishment" at the prevalent neglect of the "Old Testament,"—a

* Rev. Adolph Saphir, in "Christ and the Scriptures."—Morgan and Scott.

term which, as he says, may have contributed to this "people imagining that what is old is antiquated;" while with much force he argues that "were it but for the circumstance that they are the only writings, of which we know, that Christ used and loved, they ought to be most precious to us. Christ's favorite book—Christ's only book—the book he always read, always quoted. His guide and companion during life. His meditation and comfort in His sufferings, and on his cross. If you love Jesus, you ought dearly to love and diligently to read this book."

Many seem only to see in the "Tabernacle of Witness," with its divinely ordered arrangements and priestly service, a set of Jewish antiquities, affording scope for the researches of the curious and learned, rather than food for the children of God—a mere matter of "Ancient manners and customs," instead of so many unfoldings of God's grace and mercy in redemption. No wonder that to such the subject should be uninviting. To those, however, with whom it is a fundamental doctrine of Christianity that ALL Scripture is given by inspiration of God, and is profitable for doctrine, &c., and who have learned to see in all the minutely detailed particulars of the last twelve chapters of Exodus, that which from

first to last is typical of the person, work, and coming glory of Christ, and His redeemed Church, it is "a very garden of delights." Every part of the sacred structure, from the Golden Chest, which stood in solitary grandeur within the Holy of Holies, down to the smallest pin or cord which fastened the whole to the ground, is replete with instruction; not as affording "a pattern for Ritual service in connection with Christian worship," but as the example and shadow of Heavenly things—figures of the True—types for our admonition upon whom the ends of the world (ages) have come—faint but faithful representations of those blessed realities which subsequent revelations have made plain, and, as such, a part of the Church's choicest treasure.

May the Spirit of Truth accompany us in our meditations. May the great Antitype draw near to our hearts; as, beginning at Moses and the Prophets, we seek to expound in the Scriptures the things concerning Himself.

CHAPTER I.

THE TABERNACLE AND ITS SERVICES INSEPARABLY BOUND UP WITH THE HISTORY OF THE NATION OF ISRAEL.

"Salvation is of the Jews."—*John* iv. 22.

"Israelites to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the Father's, and of whom, as concerning the flesh, Christ came, who is over all, God, blessed for ever. Amen."—*Romans* ix. 4, 5.

CHOSEN to be a separate people unto himself above all people that were upon the face of the earth; Israel became the sole depository of Revealed Truth. To them were committed the "oracles of God." While, in their whole history and education, they were made to subserve the great and glorious purposes of God in Redemption. This accounts for so large a portion of the Bible being taken up with the record of God's dealing with this nation. Thus the Tabernacle was pitched by Jewish hands, and surrounded by the tents of the chosen tribes. Its cloths of service, its rich needlework of blue, purple, scarlet, and fine twined linen—the holy garments for its priests,—the

curiously wrought ephod,—the breastplate of cunning work, with its golden settings enclosing the precious memorial stones,—the hangings of the Court, its pillars, its sockets;—the hangings for the Court gates, its cords and its pins, and all the vessels for the service of the Tabernacle, &c., all were furnished by Jewish hands, "according to all that the Lord commanded Moses, so the children of Israel made all the work." Its entire literal history is inseparably connected with that of the *Chosen Nation*. In its spiritual or typical application it has also an especial bearing upon the *future* of this wonderful people, when, as "the ransomed of the Lord, they shall return and come to Zion, with songs and everlasting joy upon their heads, and obtain joy and gladness; and sorrow and sighing shall flee away." (Isaiah xxxv. 10: see also Hosea ii. 14, 15). Nor can it, I think, be doubted, that the golden table upon which were placed the twelve baked cakes, made of fine flour, covered with the pure frankincense (one cake for each tribe) was intended to foreshadow Israel's blessing in that day. A day when, in unbroken unity and covered with all the excellency, and preciousness of Him, whose divine perfectness was prefigured in the beautiful vessels of the holy place, they will "worship Jehovah in the beauty

of holiness." "Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge that they are the seed the Lord hath blessed." (Isaiah lxi. 9). But whilst applying the symbols of the Tabernacle, and its vessels to the hour of Israel's "fulness" and "reconciliation," let us thankfully recognise the extensive and blessed use, which the Holy Spirit has made of them in the Epistle to the Hebrews. Here they are unquestionably employed in direct and intimate connection with the Church of the present dispensation. In this Epistle no mention appears to be made of the Temple, although it was yet standing. All its rich and varied instruction is drawn from the Tabernacle and its services, upon which, in truth, it is an inspired commentary. The reason of this doubtless is, that THE TABERNACLE FURNISHES TYPES SUITED TO THE PRESENT CONDITION OF THE CHURCH.*

"Blessed with faithful Abraham," "they which be of faith," are called to make his confession,

* Of course much that pertained to the Tabernacle in the Wilderness is found also in the Temple,—such as the beautiful Vail, the glory overshadowing the mercy seat, with the various vessels of ministry, displayed, however, in sevenfold greater perfectness. In a description of millenial blessedness (Isaiah xxxiii. 20), Jerusalem seems to be described as possessing the peculiar characteristics of both sanctuaries.

and reckoning themselves, "strangers and pilgrims on the earth," "to look for a City which hath foundations, whose builder and maker is God."

"The bright inheritance of saints,
Jerusalem above."

Thus it is among the things which happened unto Israel as a *Nation of Pilgrims* that the believer finds so much both to admonish and to comfort. Regarding Egypt as a type of the world, Israel's bondage is to him a picture of that worse thraldom, under which he himself was once held. In their groans for deliverance, he is reminded of his own spiritual awakening when made sensible of the dreadful degradation to which sin had reduced him, he cried unto "Him who was able to save." In Pharoah's repeated refusals to let the people go,—his wretched compromises, wrung from him only by the severe judgments which God brought upon himself and nation,—the Christian is reminded of the power by which he was once enthralled, and the tenacity with which the "god of this world" maintained his hold upon him, ready to consent to anything rather than he should come right out, or in other words, give up *all* for Christ. In the determination of Moses to be satisfied with nothing less than a *complete* severance, an exodus in which not even

"a hoof should be left behind," he sees a confirmation of the truth, that it is impossible to serve God and Mammon,—that if we would be God's sons and daughters, we must come out from the world, and "be separate, touching not the unclean thing." He learns also that, as in Israel's case, true and acceptable worship was incompatible with their remaining amid the abominations of Egypt, so under the Gospel economy, Exodus precedes Leviticus; and "out of Egypt" God still calls His sons. Does my reader acknowledge this? or does he think he may tread the courts of God's Tabernacle—that he may pass within the snow-white hangings of the sacred structure, and even worship before the Lord in His holy place, and yet remain a worldling? If so, I pray God to deliver him from so fatal a delusion, and give him no rest until in the record of Israel's wonderful deliverance out of the hand of the terrible oppressor,—he can read the history of his own transition from death to life, and from the power of Satan to God.

CHAPTER II.

THE HISTORY OF THE TABERNACLE COMMENCED AT SINAI.

"The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."—*Psalm* lxviii. 8.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound."—*Romans* v. 20.

AT Sinai God shewed Moses the pattern, after which the Tabernacle was to be constructed. Here, while yet the people lingered before its frowning heights, the sacred building was first reared. Here, too, the first recorded celebration of the passover since the Exodus was observed. (Num. ix. 5). Why was this, but to shew, that neither the giving of the law, nor their own placing themselves under its curse, nor their subsequent disobedience and unbelief, could annul the "covenant confirmed before of God in Christ," or "make the faith of God (*i.e.*, His fidelity to His promises) without effect." Thus, amid the thick darkness and gloom of the fiery Mount, these, more than glimmerings of His grace, were permitted to

shine forth. In the very place where the offence had been made to abound, "Grace did much more abound." Where the law had for ever proved what it could *not* do through the weakness of the flesh, God proclaimed what He would accomplish when in "the word made flesh" He would tabernacle amongst men. While yet the curse which Israel, by breaking the law, had justly incurred, threatened to destroy them; their future redemption was to be unfolded to their view. "Shadows of good things to come" were to be exhibited—"good things" for poor blinded Israel —"good things" for the elect among the nations —"good things" for sinners, as such. "To the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." (Rom. iv. 16.)

In the third month, after the children of Israel had gone forth out of the land of Egypt, the same day they came into the Wilderness of Sinai, and there Israel encamped before the mount. Wonderfully had God dealt with them on their journey thither. Marah, Elim, Rephidim, the waters of Meribah, all had witnessed to His faithfulness and love; and, also, alas! to *their* ingratitude and unbelief. It is true, when they saw that

great work which he did upon the Egyptians, "they believed his words, and sang his praise." "But they soon forgot his works, and waited not for his counsel; they remembered not the multitude of his mercies, but provoked him at the sea, even at the Red Sea." The last note of their hymn of thanksgiving had scarcely died away ere their murmurings began. Yet he forsook them not, but, as a shepherd his flock, he "led them by the hand of Moses and Aaron." Every murmur he hushed with some new mercy. "The people asked, and he brought quails, and satisfied them with the bread of heaven. He opened the rock and the waters gushed out; they ran in the dry places like a river, for he remembered his holy promise, and Abraham His servant." Psalm cv. 41, 42. How entirely had Israel forgotten that promise; how utterly had they failed to appreciate the position of privilege and blessing into which it had brought them. This is manifest from the answer they returned to Moses. "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord had spoken we will do." Thus they virtually renounce the Covenant of Grace made with Abra-

ham, and accept in its stead a Covenant of Works. Blind to the real nature of the obedience which the essential holiness of Jehovah obliged him to require, ignorant also of their own impotence and ruin, they voluntarily undertake to *earn* the blessing which God had promised to *give* to Abraham—to obtain, through the "righteousness of the law," that which was reckoned to him through "the righteousness of faith." Do not these two causes, namely, ignorance of themselves, and ignorance of God's holiness, lie at the root of all men's vain endeavours to establish their own righteousness? The fruit of this, as in Israel's case, can only be broken vows and a burdened conscience. In the scene which followed the people's deliberate engagement to keep the law—to *do* all that the Lord had spoken—the true nature of the Sinaitic covenant is made to appear. The Lord comes down in a thick cloud, as if to demonstrate the unfitness of Israel to meet the obligations, to which they had so solemnly bound themselves. Moses is commanded to sanctify the people, &c. Ex. xix. Bounds are set about the mount. Not only was no one to go up into it, but it was strictly forbidden, under pain of immediate death, to touch even the border thereof. "There shall not an hand touch it," verse 13. "On the third

day there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice." How terrible was that voice, what thunders it uttered. The earth shook at the sound thereof, "Even Sinai itself was moved at the presence of God, the God of Israel." After repeated injunctions to Moses to charge the people, lest they should break through the bounds, which had been set to the mount, to their own destruction, the law of the Ten Commandments was given. A law "holy, just, and good," added, we are told, "because of transgressions," "that sin by the commandment might become exceeding sinful," (*i.e.*, to bring such into clearer view, that sin might appear sin)—"till the seed should come to whom the promise was made, which is Christ." For the "covenant that was

confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot dis-annul that it should make the promise of none effect." (Gal. iii.) If Israel had been content to walk as Abraham, under the Covenant of Promise, then would there have been no need for the law to be given; but having once engaged themselves to keep it, the compact could not be abolished, except by Christ meeting its penalties. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his cross." Thus, "the law was a schoolmaster unto Christ." The design of God in giving it, being to teach Israel, and us through them, man's utter ruin and incompetency, that he might be "shut up unto the faith which should afterwards be revealed." This object was in a measure attained, when as the effect of what they saw, and heard at Sinai, the Children of Israel recognised their need of a Mediator, to come between them and so holy and dreadful a God. "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Ex. xx. 19.)

CHAPTER III.

THE TABERNACLE WAS DESIGNED TO BE GOD'S DWELLING PLACE AMONG HIS PEOPLE.

"And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

"And I will dwell among the children of Israel, and will be their God.

"And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God."—*Ex.* xxix. 44—46.

NOTWITHSTANDING all the terrible displays of God's holiness and majesty which Israel had witnessed, they again deliberately bind themselves to the covenant which had been introduced under such fearful auspices. Again their language is, "All these words which the Lord hath said will we do." This is repeated after Moses had written all the words of the Lord; and burnt offerings and peace sacrifices being offered, the covenant had been ratified with blood. "Neither the first covenant was dedicated without blood, for when Moses had spoken every precept to all the people,

according to the law, he took the blood of calves and of goats, with scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." After this no more thunderings or terrible sounds are heard. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel: and there was under his feet, as it were, a paved work of a sapphire stone, and, as it were, the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand; also, they saw God, and did eat and drink." A striking symbol of that communion and rest, which, under the New Covenant and the blood of sprinkling which speaketh better things, &c., all true believers are privileged to enjoy. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come

unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." (Ex. xxiv. 9—18.)

"Let my people go that they may serve me," was a command which sufficiently expressed the great object for which God called Israel out of Egypt. True service, however, is the fruit of love. Neither is there any fear in love, for "fear hath torment." Hitherto all that Israel had seen, and heard of God, since they had encamped before the mount, had only served to fill their hearts with terror and alarm, by exhibiting to them the dreadful majesty and holiness of him with whom they had to do. As a result, they had "removed and stood afar off," and from the *distance* beheld "the glory of the Lord" as it abode on Mount Sinai, the sight whereof was like "devouring fire" in their eyes. But God could not be worshipped at a distance. A revelation of him-

self was therefore called for, which, whilst it would serve as a testimony to His unchanging holiness, would, at the same time, witness to His rich grace, in providing a way of access into His presence, even for transgressors. Thus the hearts of His erring people would be reassured before him. Accordingly Moses is commanded to get him into the mount, and receive, from Jehovah himself, instructions for the building of the Tabernacle. "And the Lord spake unto Moses, saying, speak unto the children of Israel . . . . . let them make me a sanctuary that I may dwell among them," Ex. xxv. 8, (words which throw a flood of light upon the true interpretation of this beautiful type). But did not the sin which disqualified Israel from standing in the presence of Jehovah, present an insuperable barrier to his dwelling amongst them? Were they not, at the very moment God was communing with Moses on their behalf, and graciously making provision to dwell in their midst, actually making a golden calf, and sacrificing thereunto? "And the Lord said unto Moses, go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them; they have made them a molten

calf, and have worshipped it, and have sacrificed thereunto, and said, these be thy gods, O Israel, which have brought thee up out of the land of Egypt." Ex. xxxii. 7, 8. How then could He, whose glory is His holiness, dwell among a people so defiled? How could He, in whose sight the very heavens are not clean, set up the courts of His house where His name had been so dishonoured? These are questions which can best be answered by a careful and prayerful consideration of the minutely detailed instructions given to Moses, not only as to the construction of the Tabernacle but as to the order and arrangement of its priesthood, and the various services which pertain to its worship.

"Great God of wonders! all thy ways
Are matchless, God-like and divine;
But the fair glories of thy grace
More God-like and unrivall'd shine.
Who is a pardoning God like Thee?
Or who has grace so rich and free?

"Oh, may this strange, this matchless grace,
This God-like miracle of love,
Fill the wide earth with grateful praise,
And all th' angelic choirs above;
Who is a pardoning God like Thee?
Or who has grace so rich and free?"

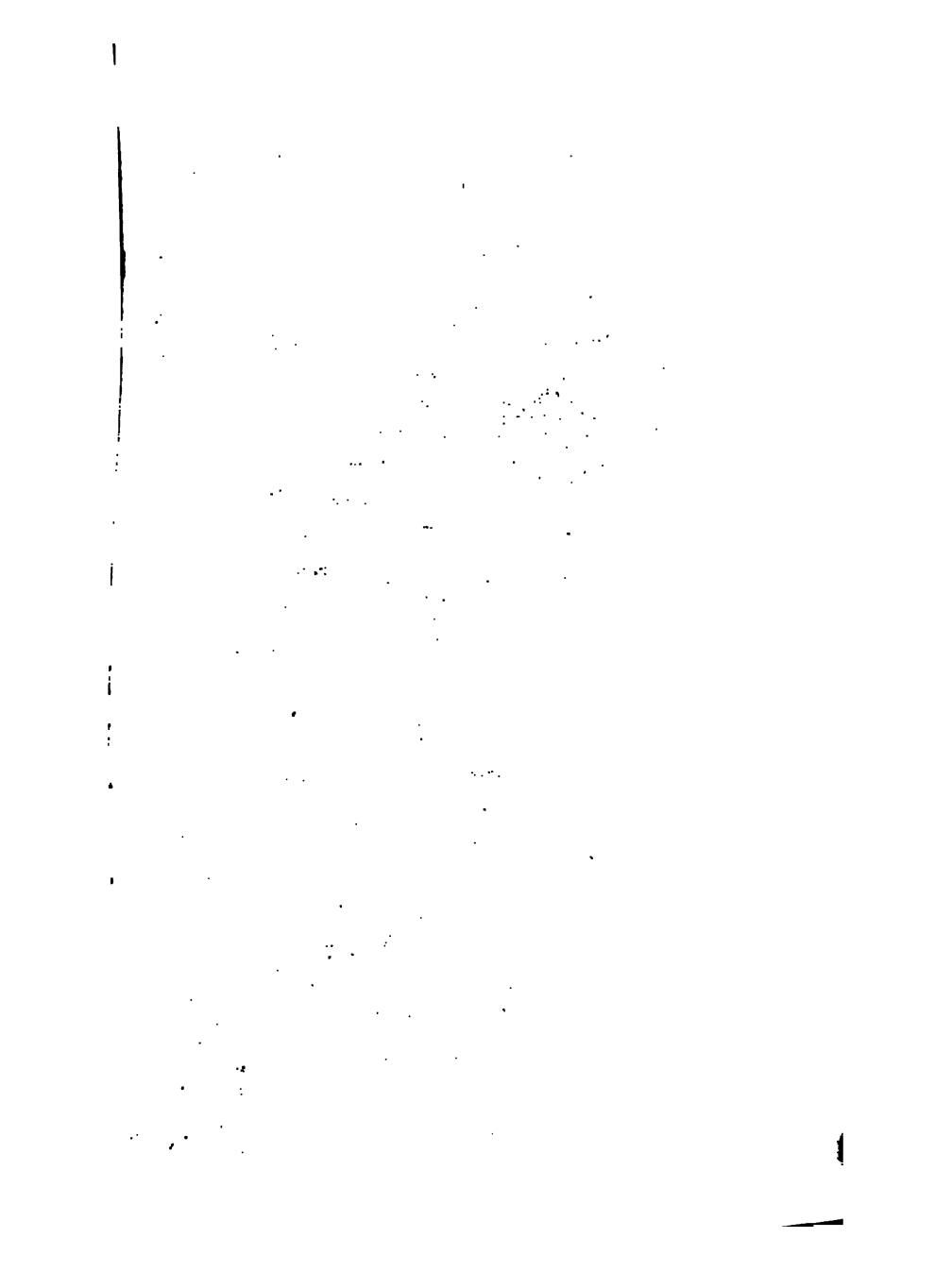
CHAPTER IV.

THE TABERNACLE AND ITS SERVICES NO MODEL FOR CHRISTIAN WORSHIP.

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;"

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." —Hebrews ix. 9, 10.

IN the building of the Tabernacle God was his own architect. Moses was strictly and repeatedly enjoined to "make all things according to the pattern showed him in the Mount." Neither in the fashion of the Tabernacle itself, nor in the construction of its several vessels—their dimensions, material, and relative position in the sanctuary, nor in the texture and colors of their coverings, and priest's garments, was the least latitude allowed for human fancy. Even the number and arrangement of the little loops and taches, were regulated by God's express commandment. It is true the whole was constructed by *human* artificers, yet these were first chosen of God by name, and afterwards filled with



His Spirit, ere they were intrusted with the work. "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." (Ex. xxxv. 30—35).

Does not this condemn all that elaborate, and humanly devised ritual which, in the present day we are asked to regard as a part of Christian worship? Does it not, in fact, lay the axe to the root of all those things in the professing church of Christ, through which, by the traditions of men, "the commandments of God are

made of none effect," and mere "will-worship" substituted for the appointments of God? As in the ordering of the Tabernacle and its services so is it in the church. The Lord is the Head of His own House, and His word paramount, in all that pertains to its order, and rule.

In the Epistle to the Hebrews, it is by way of *contrast*, rather than analogy, that the Holy Spirit makes use of its various ordinances to convey instruction to the Church of the present dispensation. "Partakers of the heavenly calling" they are spoken of as worshipping in a *Heavenly* Sanctuary, from which mere "Ritualists" by their very claims to be regarded as priests ministering at an *earthly* altar, and in holy places, so called, whose foundations are *earthly*—virtually exclude themselves. Such have no place amongst God's true worshippers. Their ordinances are carnal, their sanctuary a worldly one, and wholly unsuited "to the time of Reformation." They have yet to learn that instead of the Tabernacle ritual being handed down to us for imitation, it was designed to serve as a testimony of those things which were to be spoken after—"A figure for the time then present." Whilst it was yet standing, God permitted, yea, enjoined "both gifts and sacrifices that could not make him that did

the service perfect as pertaining to the conscience." NOW, "Christ being come a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building,"—he that would worship God acceptably must offer sacrifices in keeping with the character of that sanctuary, where every true believer is called to worship. "Ye also, as lively stones, are built up a SPIRITUAL house, an holy priesthood, to offer up SPIRITUAL sacrifices, acceptable to God by Jesus Christ." (1 Peter ii. 5).

"Stand fast in thy liberty, brother beloved,
Yield service to nought and to none;
From the thraldom of sin, and of Satan removed,
Made FREE by the death of God's Son.
Oh, value thy freedom, nor e'er be enchained
By the foolish inventions of men;
Heed only the words in the Scripture contained,
Nor e'er be in thraldom again.

"Faith only in Jesus has given thee rest,
By faith thou hast Jesus believed;
Still walk in the Spirit, so peaceful and blest,
As that in which Christ was received.
Add nothing thereunto—nor wisdom, nor law—
No nearer thou canst be to God;
There is nothing the soul to His presence can draw,
Save the worth of the still-precious blood."

CHAPTER V.

ALL THE MATERIALS OF THE TABERNACLE THE FRUIT OF THE FREE-WILL OFFERINGS OF THE PEOPLE.

"And the Lord spake unto Moses, saying, speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering."—Ex. xxv. 1,2.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. ix. 7.

"AND Moses spake unto all the congregation of the children of Israel, saying, this is the thing which the Lord commanded, saying, take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the Lord hath commanded; the tabernacle, his tent, and his covering, his taches,

and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords, the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office." To this heart-stirring appeal the people readily responded. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all

jewels of gold: and every man that offered *offered* an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." (Ex. xxxv). So large-hearted were the Israelites in their gifts that Moses felt it necessary to restrain their liberality. "And they spake unto Moses, saying, the people bring much more than enough for the service of the work, which

the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man or woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was *sufficient* for all the work to make it, and too much." What a precious instance of voluntary devotedness! Would that it found more imitators among the Lord's people in our own day. That the true way of providing what is needful to carry on the work of God, is by the free-will offerings of His Israel, no spiritual mind can fail to acknowledge. Yet how slow are we, as Christians, to avail ourselves of this our peculiar privilege. How feeble is our appreciation; how frequent our abuse of "this grace." How seldom are *we* found exceeding in our contributions, either of money, or time, or any other talent, towards building up the House of the Lord,—His Spiritual Temple. Is not this a lamentable proof that we feel but few of those stirrings of heart which moved the congregation of Israel, and constrained them to offer so willingly, "for the work of the service of the Sanctuary?"

From what we can gather from the sacred narrative, all classes had a share in the giving,

rulers, men, women—*all* brought every one his offering. So should it be in the Church of Christ. Giving to God, is the privilege not of the wealthy few, but of one and all who can say, "Christ gave Himself for me." The commandment runs thus: "Upon the first day of the week let *every one* of you lay by him in store as God hath prospered." —1 *Cor.* xvi. 2.

"The love I owe for sins forgiven,
For power to believe—
For present peace, and promised heaven,
No angel can conceive.

That love of thine, thou sinner's friend,
(Witness thy bleeding heart,)
My little all can ne'er extend
To pay a thousandth part.

Nay, more, the poor returns I make,
I first from thee obtain,
And 'tis of grace that thou wilt take
Such poor returns again.

'Tis well—it shall my glory be,
(Let who will, boast their store,)
In time and to eternity,
To owe thee more and more."

CHAPTER VI.

THE CLOUDY AND FIERY PILLAR.

"In the day-time also, he led them with a cloud, and all the night with a light of fire."—*Ps.* lxxviii. 14.

"He spread a cloud for a covering, and fire to give light by night."—*Ps.* cv. 39.

THE most striking object in connection with the Camp of Israel was the pillar of cloud and of fire, which rested upon that part of the Tabernacle called the Holy of Holies. It probably spread like a vast curtain over the whole of the encampment. Such a spectacle must have been inconceivably grand and imposing, and could not but fill the beholder with wonder and awe. Daily and nightly adapting itself to the ever varying circumstances of the people, its position and appearance would be constantly changing, thus clearly proving its supernatural origin. By day, it was a sheltering cloud, and served to shade the thousands of Israel from the scorching rays of the sun. By night, it was a cloud of fire, from whose towering column of flame, light must have poured forth, sufficient to illuminate the whole of the encampment. It also served the children of Israel in their journeyings "to give

them light in the way wherein they should go." (Neh. ix. 12.) With its first mention in Exodus xiii. 20, 22, it is written, "The Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night." It, in fact, regulated every movement of the Tribes. Its removal from its position upon the tent of the congregation in the centre of the camp, was the divinely appointed signal for the silver trumpets to sound the alarm, and for the whole camp to prepare for the march. "When the cloud was taken up from over the Tabernacle; then after that the children of Israel journeyed, and in the place where the cloud abode, there the children of Israel pitched their tents." When *it* rested they rested, when *it* journeyed they journeyed. "When the cloud was a few days upon the tabernacle, according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even, unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the

cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses." (Num. ix. 20—23.

The cloud was thus a beautiful symbol of the shepherd care of Jehovah over his people. Never, from the moment they took their journey from Succoth, at the time of their Exodus from Egypt, until their entrance into Canaan, was Israel without this precious token of the divine presence. Numerous and varied as were the vicissitudes of their wilderness journey, the cloud remained with them through all. God was their constant companion, their never failing guide. Every morning when they arose, the cloud was with them; every night when they lay down in their tents, its brightness was above and around them, both as their Defence and their Glory. Although they rebelled and vexed His holy spirit continually by their unbelief and ungrateful murmurings, "He took not away the pillar of the cloud by day, nor the pillar of fire by night."

"Yea, when they had made them a molten calf and said, this is thy God which brought thee out of Egypt, and had wrought great provocations," yet in His manifold mercies He forsook them not; "the pillar of the cloud departed not from them by day to lead them in the way; neither the pillar of fire by night, to show them light in the way wherein they should go." (Neh. ix. 18, 19). The Lord was their keeper, their shade upon the right hand. The sun could not smite them by day, nor the moon by night. In their going out, and in their coming in, He preserved them.

May not the Israel of God still count on the abiding presence of Him who has promised, "I will never leave thee nor forsake thee?" Hath He not said, "Lo, I am with you always?" True, we have no shadowing cloud by day, nor moving fire by night, that the eye of sense can perceive; yet the Lord still goes before his people, leading them often by a path that they know not—yet always by "a *right* way." Would that we were more ready to place ourselves under His guidance—more content to say, Thy word is a lamp unto our feet, and a light unto our path, and less prone to follow the devices, and desires of our own hearts; our path might then be that of the just, "shining more and more unto the perfect day."

We read, concerning Zion, in Isaiah iv. 4, 5, that the day is yet to come, when not only upon her sacred places of assembly, but on her every *dwelling place* shall the peculiar presence of Jehovah be manifested. "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Thus it would seem that the cloud will yet re-appear upon the earth, in connection with the Second Coming, and Revelation of the Lord Jesus, as King of Israel, and of the nations, (see also Ezek. xliii, 1-7). Was not the scene on the mount of Transfiguration when Jesus appeared in glory with Moses and Elias, anticipative of the hour, when as the Son of Man He shall come in the clouds of heaven, with power and great glory, not only to raise and glorify the church of the first-born, but to beautify and make glorious "them that are escaped of Israel."

"He comes, He comes, "the Son of Man,"
The "Second Adam," now;
The King of Kings, the "Lord of Lords,"
All knees before Him bow.
"He comes," His Israel in the land
Of promise to instal;
"He comes! He comes!" to clear away
The ruins of the fall."

CHAPTER VII.

THE ENCAMPMENT.

"And I will set my Tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." (Lev. xxvi. 11, 12).

"I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My Tabernacle also shall be with them, yea, I will be their God, and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them." (Ez. xxxvii. 27, 28).

MOST minute were the directions which the Lord gave to Moses, concerning the positions to be occupied by the several tribes: both at the time the camp was at rest, and during the march. Each position was indicated by its reference to the Tabernacle, which, with the tents of the Levites, formed the centre of the encampment.

If my reader will turn to the latter part of the first chapter of the book of Numbers, he will see that the priests and the Levites were commanded to

encamp "round about the Tabernacle,* that there be no wrath upon the congregation of the children of Israel, and the Levites shall keep the charge of the Tabernacle of testimony." The sanctuary, with all its furniture was committed to their sole custody.

At the entrance of the Tabernacle, immediately before the gate of the court towards the east, were pitched the tents of Moses, Aaron, and his four sons, (Numbers iii. 38). The Levites were divided into three families, named after the sons of Levi; Gershon, Kohath, and Merari, to each of these was assigned a separate place and service, in close connection with the sanctuary. The sons of Kohath with their families, (to whom were committed the care and carriage of all the holy vessels, including the ark of the covenant), took up their position, by divine direction, *southward* of the Tabernacle. *Westward* or behind the sacred tent, were encamped the Gershonites, who had charge of the curtains, cords, and coverings, together with the hangings of the court. These they likewise bore on the journey; two waggons and four oxen being allotted to them for this purpose. To the sons of Merari fell the charge and burden of the

* At a distance of 2000 cubits, if we may so conclude from Joshua iii. 4.

heavy material or framework of the building, its boards, bars, and pillars, with the sockets in which the pillars stood. Their tents were pitched on the north side of the Tabernacle. McCheyne has helped to fix the different duties assigned to the Levites on the memory, by means of the following lines:—

> "The Kohathites upon their shoulders bare
> The holy vessels covered with all care;
> The Gershonites receive an easier charge,
> Two waggons full of cords and curtains large;
> Merari's sons, four ponderous waggons load
> With boards and pillars of the House of God."

Surrounding also the Tabernacle, yet "afar off," were the other tribes, each occupying the particular position assigned to it by Jehovah Himself. East of the sacred tent, towards the rising of the sun, might be seen the standard of Judah with their families. Issachar and Zebulun pitched next to the Royal tribe. On the south was the standard of Reuben, with the tribes of Simeon and Gad next to them. On the west, and behind the tents of the Gershonites, floated the standard of the camp of Ephraim, "according to their armies," and by it were ranged the tents of Manasseh and Benjamin. When journeying these three tribes would occupy the third rank in the march, coming *after* the Ark of the Covenant,

and the other holy vessels, which took up a middle position in the procession of the tribes. (see Numbers x. 21). There is a beautiful allusion to this arrangement in the 80th Psalm: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us." Dan, with the tribes of Asher and Napthali, encamped on the north side of the Tabernacle, and was last in the order of march, forming the rereward of the whole host.* Such was the sight which met the view of Balaam when, from the heights of Peor, he lifted up his eyes and saw Israel abiding in his tents according to their tribes. Well might he exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. As the valleys are they spread forth, as gardens by the river side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." For the Most High had His dwelling in their midst. Over and

* In Numbers x. 33, we find a striking exception to this arrangement. On the occasion referred to here, the Ark of the Covenant seems to have taken the lead in the march, for the Most High had His dwelling in their midst. Whilst over and above the several standards of the chosen tribes floated the banner of Redeeming Love.

above the several standards of the chosen tribes, floated the banner of redeeming love. The Blood of Sprinkling was upon them. They were under sacrifice—protected by the preciousness of Him, to whose propitiatory work on the cross their slain bullocks and burnt rams all pointed. Hence the Spirit of God could even then declare, through the prophet, that He "had not beheld iniquity in Jacob, neither had seen perverseness in Israel." I need hardly say that the predictions of the prophet await their full accomplishment, the day when, as a nation, Israel shall be restored and blessed in the earth.

For Israel yet shall own their King,
For her salvation waits,
And hill and dale shall sweetly sing
With praise in all her gates.

Hasten, O Lord, these promised days,
When Israel shall rejoice,
And Jew and Gentile join in praise
With one united voice.

CHAPTER VIII.

THE COURT OF THE TABERNACLE.

"And thou shalt make the court of the tabernacle."—*Exodus* xxvii. 9.

"The hangings of the court, his pillars and his sockets, and the hangings for the court gate, his cords and his pins."—*Ex.* xxxix. 40.

"Those that be planted in the house of the Lord shall flourish in the courts of our God."—*Ps.* xcii.

THE sacred dwelling place of God was surrounded, as we have seen, by the tents of the Priests and Levites. It was further fenced off from the rest of the camp, by being enclosed within an open space of ground, bounded on every side by fine white linen curtains or hangings, 5 cubits, or 8 feet 9 inches high, and called "the Court of the Tabernacle." This barrier extended in length (north and south) 100 cubits, or 175 feet, and in breadth (east and west) 50 cubits, or 87½ feet. The hangings of the court were suspended by silver hooks, from 60 pillars, made, we may infer, from the acacia or shittim wood, which was so extensively used in the construction of the Tabernacle. The tops of the pillars were surmounted with chapiters and fillets of silver. Their lower ends were inserted in so many sockets of

brass, and were firmly secured in their places by cords attached to brass pins, which were driven into the ground probably on either side of the hangings, (Jer. x. 20). These pillars were arranged, twenty to the north and south, and ten to the east and west of the Court. The entrance to the court was at the east end, where the connected series of snow white curtains was broken to form "THE GATE OF THE COURT."

This consisted of a hanging screen made of needle-work, wrought in colours of blue, purple and scarlet, on a ground of fine white linen, and suspended upon the four centre pillars. Being 20 cubits* (or 35 feet) in length, it would leave 15 cubits of the fine twined linen hanging from three pillars on either side of the gate. By comparing Exodus xxvi. 31, xxvi. 36, and xxvii. 16, it will be seen that the gate of the court was made of the same materials, with exactly the same arrangement of colours as the door of the Tabernacle, and the beautiful vail, excepting that the latter had cherubic figures worked upon it. The entire dimensions also were the same. The gate of the court being 20 cubits by 5, or 100 cubits square,

* Whilst there is some question as to the exact English measurement of the Hebrew cubit, it is generally believed to have been about 21 inches, and so I have computed it above.

whilst the hangings for the door and the vail were both 10 cubits by 10, making also a square of 100 cubits. Do not these facts indicate that the same truth is pre-figured in each instance. There was but *one* gate to the court, *one* door to the Tabernacle, and *one* vail by which to enter the Holiest of All. So the Holy Ghost has manifested but *one* way whereby the sinner may return to God. "The new and living way," which Jesus has "consecrated for us through the vail, that is to say—His flesh." He Himself is "the way, the truth, and the life." "Neither is there salvation in any other, for there is none other name under heaven, given among men whereby we must be saved." (Acts. iv. 12).

"This is the way I long have sought,
And mourned because I found it not;
My grief and burden long have been,
Because I could not cease from sin.

The more I strove against its power,
I sinned and stumbled but the more;
'Till late I heard my Saviour say,
Come hither, soul, I am the way!'"

CHAPTER IX.

THE BRAZEN ALTAR.

"And thou shalt set the altar of the burnt offering before the door of the Tabernacle of the tent of the Congregation."—Ex. xl, 6.

"Then will I go unto the altar of God, unto God my exceeding joy."—Ps. xliii. 4.

THE first object which met the eye of the worshipper as he passed within the precincts of the Court of the Tabernacle, was "the ALTAR OF BURNT OFFERING," so called because the whole burnt offerings, and parts of the other sacrifices were offered to the Lord upon it. It was also called the BRAZEN ALTAR, in distinction from the "Altar of Incense," or "Golden Altar." It stood between the gate of the Court and the Laver, in front of the door of the Tabernacle. It is described in Exodus xxvii. as made of "shittim wood overlaid with brass."* It was a square hollow structure, in size exceeding all the other vessels of the Tabernacle, being five cubits (or nine feet) in breadth and length, and three cubits (or five feet) high.† A grating, or network, of brass

* Probably a hardened alloy of copper and tin; more strictly speaking BRONZE.

† It is evident that the height of the Brazen Altar precluded the possibility of the Priests conveniently placing and arranging the

was placed midway in the interior. "Thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar." (Ex. xxvii. 5.) Attached to the brazen grate at each corner of the altar were four brazen rings; through these rings, staves (made also of the shittim wood overlaid with brass) were inserted. By this arrangement the vessel could be carried upon the shoulders of the Kohathites, as the camp moved from place to place. Projecting from each corner were horns, made of the same material as the rest of the altar. One of their uses seems to be indicated by the language of Psalm cxviii. 27, "God is the Lord who hath shewed us light; bind the sacrifice with cords even unto the horns of the altar." It is probable the animals which were sacrificed before the door of the Tabernacle were thus secured, previous to their being slain. Horns, in Scripture, are typical of

Sacrifices upon it, without an ascent of some kind (See Plate No. 1). This is implied by the Divine injunction in Exodus xx. 26, where *steps* are forbidden. Moreover, Aaron is said to have come *down* from offering the Sin Offering, and the Burnt Offering, and Peace Offerings. According to a Rabbinical tradition, there was a sloping embankment on the south side of the Altar, by which the Priests might ascend to perform their sacrificial work. Some have thought that the "compass of the altar" was a shelf or projecting ledge of convenient width, carried round the altar, half way between the top and the base, on which the Priests probably stood when they tended the fire or arranged the parts of the victims.

power and greatness. (Deut. xxxiii. 17; Ps. lxxv. 10; Dan. vii).

To "take hold of the horns of the altar" was like taking hold of Jehovah's strength. When a man ran thither for shelter, he thereby placed himself under the immediate protection of the sanctuary and of Him who dwelt there. (Ex. xxi. 14; 1 Kings i. 50). Connected with the brazen altar, and variously employed in its service, were several smaller vessels or utensils, all made of brass. They are thus described in Exodus xxvii. 3, "And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his firepans; all the vessels thereof thou shalt make of brass."

Although subordinate in their use to the altar, they nevertheless, stood in a most important relation to the service of the Sanctuary. They were to be regarded as equally sacred with the altar itself. When it was sanctified, they were sanctified with it. (Ex. xxx. 28, 29; Lev. viii. 11). Their importance will be seen in the use to which they were appropriated. The pans or pots, as they are called in Exodus xxvii. 3, 1 Kings vii. 45, were made "to RECEIVE THE ASHES of the altar." (Ex. xxvii. 3). According to a law of the Burnt Offering (see Lev. i. 16; Lev. vi. 9), the

ashes which remained on the altar in the morning, after the fire had been burning all night, were carefully removed by the Priest, and placed by themselves beside "the altar on the *east* part." After remaining there a certain time, the Priest (having first laid aside his linen garments), carried them forth "without the camp unto a clean place." The ashes were a proof that the fire had consumed the sacrifice. That the Offering was reduced to ashes was equivalent to its acceptance. Hence in Psalm xx. 3 we read, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the Sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept [margin, TURN TO ASHES, or make fat]* thy Burnt Sacrifice."

* It seems to have been a sudden consumption or turning to ashes of the sacrifice which was accomplished when the fire came out from before the Lord at the close of the Service of Consecration for Aaron and his sons. (Lev. ix. 24.)

It has generally been supposed that it was on this occasion that the fire of the altar was *first* supernaturally kindled. But this is not borne out by the Scripture. It will be seen that the altar fire had previously been burning (v. 15, 16). Several sacrifices had also been offered the day before by Moses, (chap. viii. 14—21). Moreover it is not said, the fire *kindled the fuel* upon the altar, but that it *consumed* (probably in a sudden and remarkable manner) the Burnt Offering, (see Judges vi. 21; 1 Chron, xxi. 26, &c.) Notwithstanding, the fire upon the Brazen Altar might have been *first* kindled from heaven, although this could not have taken place on the occasion just referred to.

That these pots or pans were needful to the removal of the ashes to which so precious a signification attaches, confirms the remark as to their importance. The SHOVELS were probably used in the removal of the fire from the altar, when it had to be carried into the sanctuary. The BASINS would be employed to receive the blood as it poured forth from the victim, and to enable the same to be sprinkled or poured out upon the altar. (Ex. xxiv. 6; Lev. i. 5). The FLESH-HOOKS served to arrange the various parts of the animal in order upon the wood. The FIREPANS or CENSERS, as the original word might be translated, were used in carrying the Holy Fire from the Brazen Altar to the Altar of Incense. A GOLDEN CENSER was used by the High Priest on the day of Atonement, to carry the incense into the Holy of Holies.

The Brazen Altar was certainly the most prominent, and in many respects the most important, vessel of ministry in connection with the service of the Tabernacle. It is called in Exodus xxvii. 23, and in other parts of Scripture, "*The Altar*. It was, in fact, the one Altar of God,* to

* There is an interesting episode recorded in the book of Joshua, shewing in what light the erection of a second Altar came to be regarded by the nation of Israel. When the two tribes and a half,

which all the offerings of the Tabernacle must first be brought. There could be no acceptable worship apart from its use.

All the vessels of the Tabernacle were holy. A peculiar sanctity, however, seems to have attached to the Brazen Altar. It is called in Exodus xxix. 37, "an Altar most holy." Atonement was made upon it on each of the seven days occupied with the consecration of Aaron and his sons. "Seven days thou shalt make an atonement for the altar and sanctify it, and it shall be an altar most holy; whosoever toucheth the altar shall be holy." (Exodus xxix. 37; Matthew xxiii. 19).

As the divinely appointed place of sacrifice, it may be said to have formed the central point of the whole Tabernacle. Standing by its side we learn the same truths as are taught us by the Cross of our Lord Jesus Christ. The victim bound, —the laying on of the hands of the offerer,— the slaying of the animal,—the holy fire feeding upon its various parts;—all have their antitypical fulfilment in the great substitutional sacrifice

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which settled on the Eastern side of the Jordan, built what they meant to be an Altar of Testimony, but what the other tribes believed to be a rival Altar, all Israel rose np to protest against such a violation of the unity and purity of their worship.

offered at Calvary. Thus the Brazen Altar has been well called the "place of transference." Here the guilt of the offerer was transferred in a figure to the offering, whilst the excellence of the offering was imputed to the offerer. Viewed in this light, it is impossible to over-estimate the importance of the Altar of the Burnt Offering as a vessel of ministry. Some appreciation of its value as such, will, I trust, be gained when we come to consider its use in connection with the various offerings which were commanded to be brought for acceptance to the door of the Tabernacle. Meanwhile let my reader remember the triumphant assertion of the inspired writer to the Hebrews, in which he claims for himself and all true believers, the possession of "an altar whereof they have no right to eat which serve the Tabernacle." (Heb. xiii. 10). Christ crucified is this Altar—He who is equally our Priest and Sacrifice. He alone is "the true appointed Altar, the one only Altar that can truly sanctify the gift presented upon it." "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.

"Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne,
Can make my spirit whole.

Not what I feel or do,
Can give me peace with God;
Not all my prayers, and sighs, and tears,
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest,
And set my spirit free.

Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break.

I bless the Christ of God,
I rest on love divine;
And with unfaltering lip and heart,
I call this Saviour mine."

DR. BONAR.

CHAPTER XI.

THE LAVER.

"And thou shalt set the Laver between the tent of the congregation and the altar, and shall put water therein."—Ex. xl. 7.

"The washing of regeneration."—Titus iii. 5.

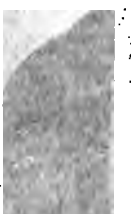
THE Laver was placed between the door of the Tabernacle and the Altar of Burnt Offering. Of its size and shape we know nothing: Scripture is silent upon these points. Supposing it to have been constructed with an immediate view to use, we may infer, that its form was at once simple and convenient. We can, however, only conjecture as to this.

The account of its construction in Exodus xxxviii. is a remarkable one. From it we learn that the material was supplied through the liberality of the women who "assembled at the door of the Tabernacle of the Congregation." These gave up their looking glasses or brazen mirrors, out of which the Laver and its foot* were fashioned. This circumstance is most in-

* The Hebrew word Kehn, translated "foot" in Exodus xxx. 18, 28, xxxv. 16, and in other places is rendered "base" in Kings vii. 29, 31. The foot was doubtless the stand or pedestal on which the Laver rested.

teresting and suggestive, when we consider the purpose to which, by Divine commandment, the Laver was applied. In a mirror we see ourselves; it reflects our own likeness; in it we behold our "natural face." (James i. 23). The Laver did more than this. Its waters (supplied, in all probability, from the smitten rock) washed away that which the mirror only exposed to view. The Laver was a vessel of *Cleansing*. "Thou shalt also make a laver of brass, and his foot also of brass, to WASH withal." (Ex. xxx. 18). The priests were strictly forbidden, under pain of death, to enter the sanctuary, or to minister at the "altar of Burnt Offering," until they had washed both their hands and their feet. "When they go into the Tabernacle of the Congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations." Thus, apart from the cleansing effected by the Laver, Aaron and his sons were regarded as unfit to perform priestly service before the Lord. Surely this is recorded for our admonition, and is intended to teach us what God requires of those

who would enter His sanctuary as worshippers, viz., CLEANNESS. A cleanness, too, which shall be in keeping with the spiritual character of the worship which they are called to offer. *Inward* cleanness: cleanness of *heart*. Such cleanness as follows only upon "the washing of regeneration" (*i.e.*, that washing which regeneration effects). "The washing of water by the 'word.'" Not the word as a *mirror* simply. As such, it only discovers our unfitness for the service of the sanctuary. We need more than this: even the *removal* of our unfitness. This "the Word of the Truth of the Gospel" received into the heart by FAITH, alone can accomplish. That word which Jesus preached to Nicodemus, and in which he directed the Jewish ruler to "HIMSELF CRUCIFIED," declaring, "That as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 14, 15). This is the word which regenerates. It is *not* by "Baptism," but by FAITH in Him, from whose pierced side flowed blood and water, that sinners are created anew. It is at the *Cross of Christ* that we find our "Laver," as well as our "Altar of Burnt Offering." Here, and here alone, can we be purged of ourselves, and made meet for His



Holy presence "CLEAN EVERY WHIT."

"Washed in His blood most precious,
Till not a spot remains."

The priests washed *often* at the Laver. This fact may teach us the need of our coming again and again to the word of Cleansing, for the removal of our daily defilements. The type is however, I believe, to be interpreted rather by way of contrast, as in the case of the *many* offerings presented at the door of the Tabernacle. The *frequent* washings of the priests are contrasted with that *one* perfect cleansing effected in regeneration by which we are once and for ever sanctified,—"made meet to be partakers of the inheritance of the saints in light." There is no repetition here. The expressions "once purged," "having our hearts sprinkled," "our bodies being (or having been) washed," declare the true condition of the believer in the sight of God. Do they express the spiritual condition of my reader? Has he been born again "of water and of the spirit"? Can it be said of him as of the Corinthians, to whom the Apostle Paul wrote, "Ye are washed"? If not, why not? The Laver stands before him; the fountain is open. Why not *wash and be clean?*

"The moment a sinner believes,
And trusts in his Crucified God,
His pardon at once he receives,
Redemption in full through His blood."

CHAPTER XI.

THE TABERNACLE.

ITS FRAMEWORK, ITS FOUNDATION, ITS CURTAINS AND COVERINGS, ITS ENTRANCE DOOR, ITS BEAUTIFUL VAIL, ITS PILLARS, BARS, ETC.

"And Moses reared up the Tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the Tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses."—Exodus xl. 18, 19.

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father), full of grace and truth."—John i. 14.

WE come now to consider the Tabernacle itself, so often referred to, in the Epistle to the Hebrews, as a type of that greater and more perfect Tabernacle not made with hands; the *True* Tabernacle which the Lord pitched and not man. Consistent with its wilderness use, it was a *moveable* building, easily put together, and as easily taken to pieces. It was, in fact, a tent, modelled according to the Divine instructions given to Moses in the Mount. "And thou shalt rear up the Tabernacle according to the fashion thereof

which was shewed thee in the Mount." (Ex. xxvi. 30). When Israel settled in the Promised Land and began to dwell in houses of cedar, the Lord permitted Solomon to build a magnificent Temple for the "House of his Rest." (2 Chron. iii.) So long, however, as His people abode in tents,—"the Ark of the Covenant remained under curtains"—God dwelt in a tent also.

Though greatly inferior to the Temple in magnitude and material splendour, the Tabernacle was both a costly and a beautiful structure. *Externally* viewed, covered as it was with rude badger's skins, it probably attracted little admiration. But to the eye of the priests, who alone were permitted to look upon it from within, the effect must have been very different. "The Tabernacle was set in the midst of a rude and howling wilderness; it had to meet the fury of the tempest, and the beating of the storm; it was scorched by the noonday sun, and drenched with the dews of the night. What wonder, then, if outwardly its appearance should bear witness to its circumstances?—What marvel if it should be black even as the tents of Kedar? But within (and *there* the priest's eye rested) there were curtains of white, and purple, and blue, and scarlet, all indicating qualities of holiness and heavenly beauty, which pertained to

Him who formed the meeting-place between God and His people."*

The Tabernacle was divided into two parts: the Holy Place, and the Most Holy. These are called by the Apostle in the Hebrews, the "*first*" and "*second*" Tabernacle. A beautiful vail, or screen, separated the two. Its entire length, when set up, was thirty cubits (or 52½ feet); its breadth and height were alike, viz.: ten cubits (or 17½ feet). Boards of shittim† wood, overlaid with gold, formed it walls or framework. There were in all forty-eight of these boards. Twenty comprised the south side of the Tabernacle, and twenty the north. Six stood on the west side (the back part of the building), with an additional board at each corner. These two corner boards were so

* B. W. Newton, "Thoughts on Leviticus," Vol. ii., pp. 40, 41.

† The word *Shittim* is the plural form of *Shittah*, which occurs as the name of the growing tree, (Isa. xli. 19). The tree is satisfactorily identified with the *Acacia seyal*, "a gnarled and thorny tree, somewhat like a solitary hawthorn in habit and manners of growth, but much larger. It flourishes in the driest situations, and is scattered more or less numerously over the Siniatic Peninsula," (Tristram). It is rare in the Holy Land, except in the neighbourhood of the Dead Sea, where it appears to have given its name to two places in ancient times, see Numb. xxv. 1; Joel iii. 18. It grows in Egypt in some regions, at a distance from the coast. The timber is hard and close-grained, of an orange colour with a darker heart, well adapted for cabinet work. The LXX call it *wood that will not rot*, ξύλα ἄσηπτα.—*Rev. Samuel Clarke, in "The New Bible Commentary," p.* 359. John Murray.

placed as to add one cubit to the width, thus making up with the six boards, *ten* cubits. The boards at the corners were coupled together by a ring at the top and bottom. Every board had at its extremity two tenons, made to fit corresponding holes or mortices in the sockets of silver which formed the foundation of the Tabernacle.* These sockets, or bases, were massive blocks of silver, each weighing a talent (ninety four pounds). They were, no doubt, deeply imbedded in the earth. It is interesting to notice that the silver for the sockets was furnished from the "half-shekels," which every Israelite, rich or poor, was required to pay as "ransom money."† This ransom money is referred to in 1 Pet. i. 18, as a type of the PRECIOUS BLOOD OF CHRIST. His blood, and *not* corruptible things as silver and gold, is there declared to be the price at which the "Israel of God" are redeemed. As the Tabernacle was founded upon the atonement money, so Christ's claim to be the Antitypical meeting-place between

* "Now, all these tenons and sockets accurately fitted one another insomuch that the joints were invisible, and both seemed to be one entire and united wall."—*Josephus Ant.*, Book iii., chap. vi., p. 72.

† 1775 Shekels of Silver remained after the sockets had been cast. These were appropriated for the Chapiters or Capitals of Silver with their fillets and hooks, which crowned the pillars of the Court.

God and the sinner, rests upon the blood of atonement.

The boards were kept in their upright position, and all firmly bound together by means of five bars of shittim wood covered with gold. These, passing through golden rings, ran in a horizontal direction along the three sides of the Tabernacle. The middle bar reached from end to end. The others were, probably, placed two above, and two below (see drawing). Affixed to the sides of the building, or as some think (which is more probable), passing over it, *outside* the coverings, were cords fastened to tent pins of brass, driven into the ground on either side. This arrangement would very much increase the firmness of the structure, and give it great security against the strong winds of the "waste howling wilderness" to which it pertained.

Spread over the solid framework of the Tabernacle were four sets of **CURTAINS** or **COVERINGS**. These were severally distinguished as "*The Tabernacle,*" (Ex. xxvi. 1); "*the Tent,*" (Ex. xxvi. 2), and "*the Coverings of the Tent,*" (Ex. xxvi. 14).

The **TABERNACLE**, or the innermost covering consisted of ten curtains of blue, purple, and scarlet, covered with cherubic forms on a ground

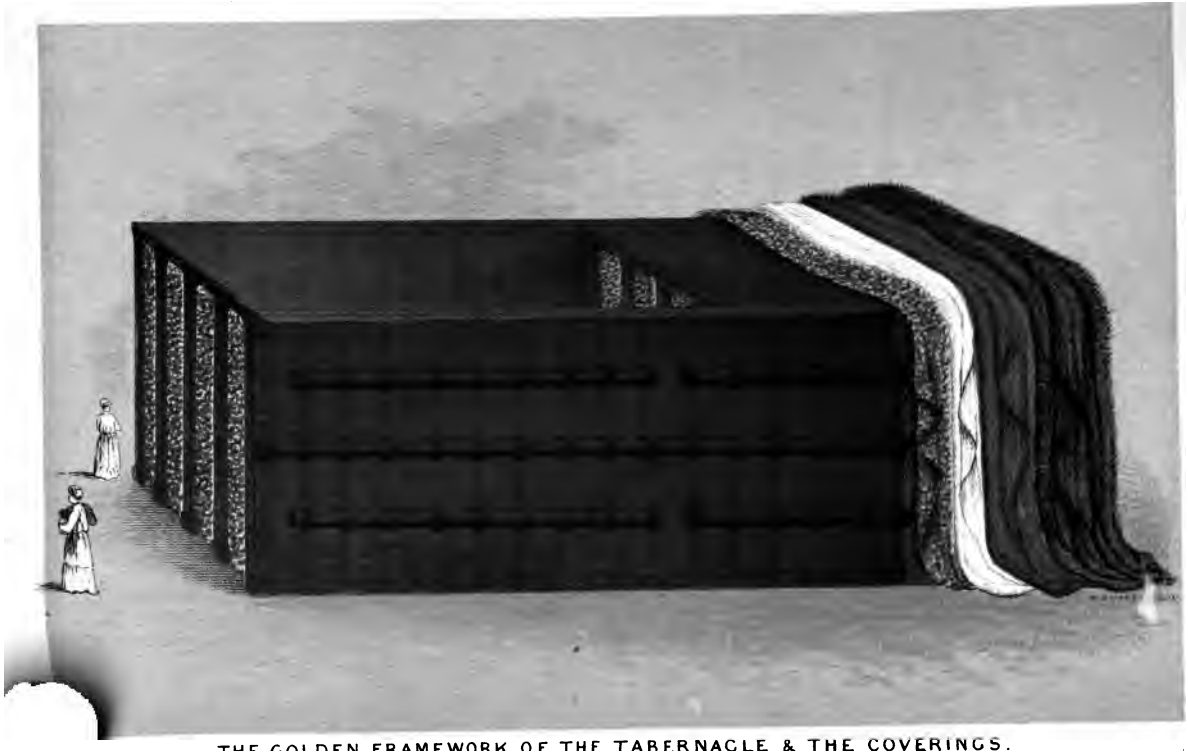
of fine twined linen. They were equal in length and breadth, being twenty-eight cubits (or thirteen yards) long, and four cubits wide. Five of these curtains or breadths were united, forming one large curtain. The two curtains thus formed were linked or coupled together by loops of blue and golden taches or clasps, immediately over the line of division between the Holy Place and the Most Holy. There were fifty loops on the edge of the one curtain, and the same number on the edge of the other. Each clasp, or tache, united two opposite loops, thus making ONE Tabernacle.

The next covering, or the **TENT**,* consisted of eleven breadths of goats' hair, made into two large curtains. Six breadths were joined together to form one and the remaining five the other. As in the case of the beautiful curtains, fifty loops of blue were placed in the selvedge of each curtain, but the taches, or clasps, joining them together were of *brass* instead of gold. The *sixth* breadth was doubled, and hung over the front part of the Tabernacle. The width of each breadth was the same as in the beautiful curtains, but the

* The terms "Tabernacle" and "Tent" are very clearly distinguished in the Hebrew, but confounded in many places in the English version.

length was greater by two cubits, being *thirty* cubits instead of twenty-eight. Now, the Tabernacle being ten cubits high on either side, and ten cubits across, its top and sides would be entirely covered by the covering of goats' hair, (Ex. xxvi. 13). Two other "coverings for the Tent" follow. The first was of **RAMS' SKINS DYED RED.** The second, placed outside all, was of rude **BADGERS' SKINS.** No dimensions are given for either. They are simply spoken of as "coverings."

Let us consider in a few words the spiritual application of the several curtains or coverings. The beautiful curtains with their cherubim of blue, purple and scarlet, &c., may be regarded as symbolical of those heavenly excellencies of character, ever manifested by our Lord when on earth —excellencies equally pertaining to Him now that He is in glory. The goats' hair curtains are supposed, by some, to prefigure the Saviour's spotless purity and separation from all evil. They may also furnish, I think, a memorial of His one perfect obedience unto death, viewed especially in its blessed *results* towards them that believe. This was also prefigured by the scape-goat, on the Day of Atonement. In the ram skin and badger skin coverings we have, typically, the *outward* appearance of that lovely One, who, to the eye of man



THE GOLDEN FRAMEWORK OF THE TABERNACLE & THE COVERINGS.

generally, had no form or comeliness, nor any beauty that they should desire Him, and whose visage was *more marred than any man's*, and His form more than the sons of men.

The entrance to the Tabernacle was towards the *east*, immediately opposite the Gate of the Court, the Laver and the Brazen Altar being placed at relative positions between, (see drawing). **THE DOOR OF THE TABERNACLE** was an embroidered hanging or curtain of blue, purple, and scarlet, suspended by gold hooks from five pillars of shittim wood, overlaid with gold. These pillars rested in five sockets of brass. The Beautiful Vail, separating the Most Holy from the Holy Place, was held up by four pillars, it was suspended with golden hooks *under the taches* which coupled the Beautiful Curtains together. (Ex. xxvi. 33). These four pillars rested in silver sockets, and were made also of shittim wood overlaid with gold. The **VAIL** was alike in texture and colours to the Gate of the Court, and to the "Hangings for the door." In distinction, however, from both of these it was adorned by figures of cherubim. "And thou shalt make a vail of blue and purple, and scarlet and fine-twined linen, of cunning work (*i.e.*, work of a skilled weaver); with cherubim shall it be made."

Whatever doubts we may have about the true interpretation of some parts of the Tabernacle, none can exist as to the meaning of the Vail. The Holy Spirit plainly shews us its import. "The Vail, that is to say, His flesh." (Heb. x. 20.) These words teach us that the Vail typified the flesh of the Lord Jesus,—that flesh which He assumed that He might be made "like unto His brethren," (*i.e.*, truly human). But in the flesh He displayed a beauty of character which proved Him truly Divine. The cherubic forms of blue, purple, and scarlet, by which the Vail was covered, seem to be symbolical of this. They may be regarded as indicative of that moral perfectness which characterized the humanity of the Lord Jesus—a perfectness which could only be displayed by one who was really what He claimed to be, "The Lord from Heaven," "IMMANUEL," "God with us." It was in view of this Heavenly excellency which He manifested while in the flesh that John wrote, "The Word was made flesh and dwelt (tabernacled) among us, and we beheld His glory: the glory as of the only begotten of the Father, full of grace and truth."

Whilst the first Tabernacle was yet standing, the Vail remained unbroken. Now it has become a RENT VAIL. Before Jesus was put to death in

the flesh, it served but to separate and to conceal. None might pass beyond it, and gaze upon the glories of the Most Holy Place. But when Jesus died, the Vail of the Temple* was rent in twain from the top to the bottom. It had no longer any power to separate or conceal. The Death of Immanuel had opened once and for ever to all believers the "new and living way" into the very Presence-Chamber of Jehovah. Every poor sinner might now draw nigh, and have boldness to enter as a worshipper "into the holiest by the blood of Jesus."

"Rent in Him the Vail of Heaven,
Grace shines forth to man and God."

In closing this brief reference to those parts of the Tabernacle belonging to it as a building, I would beg my reader not to be content with "running over" the few remarks I have made. Let him read over and over again the 26th chapter of Exodus, where they are so minutely described. He must, however, remember that the key of the whole is to be found in the Epistle to the Hebrews. There we have the Holy Spirit's comment on the typical parts of the Books of Moses. There we are shown "CHRIST in the TABERNACLE" and the

* See 2 Chron. iii. 14, as to the similarity in colour, &c. between the Vail of the Temple and that of the Tabernacle.

TABERNACLE in CHRIST. There it is we learn to see Jesus crucified, as the Anti-typical Dwelling Place of God, so that *all* who would find the Father must first come to Christ. He, and He alone, is the "Better Hope" by which we draw nigh unto God. "The Way, the Truth, and the Life."

"Let us love, and sing and wonder,
Let us praise the Saviour's name.
He has hush'd the law's loud thunder.
He has quenched Mount Sinai's flame.
He has wash'd us in His blood.
He has brought us nigh to God.

"Let us wonder; grace and justice
Join and point to Mercy's store.
Christ hath died, in Him our trust is.
Justice smiles and asks no more.
He who wash'd us in His blood,
Has secured our way to God."

CHAPTER XII.

THE HOLY PLACE.

Ex. xxvi. 35, xl. 22—27.

"For there was a Tabernacle made; the first wherein was the candlestick, and the table, and the shewbread, which is called the Sanctuary."—Heb. ix. 2.

HAVING described the exterior of the Tabernacle, let us now turn our attention to its interior. In so doing we shall step on still holier ground than that already trodden. Let us, therefore, "walk softly," and may the Holy Spirit of God control and direct us. As a figure of Heaven itself, the Tabernacle is not intended to furnish food for our curiosity, but to give us precious lessons in learning Christ. Here are those things which "angels desire to look into." With what reverence and delight should we, who are the subjects of redeeming love, examine its sacred contents!

We will suppose one of the sons of Aaron after presenting his offering at the Brazen Altar, and washing his hands and feet at the Laver, to pass within the coloured hanging. He is now in the Holy Place, or *first* Tabernacle, into

which "the Priests went always,* accomplishing the service of God." (Heb. ix. 6). Beneath his feet is the bare earth of the wilderness,—the floor of the sacred apartment. Above his head, forming the ceiling, is the inside of the first set of curtains of fine-twined linen, and blue, and purple, and scarlet, with the spreading wings of the cherubim everywhere visible. Bounding the room, to the north and south, are walls of gold, formed by boards of shittim wood overlaid with the precious metal. Eastwards, guarding the entrance into the Holy of Holies, hangs the Beautiful Vail. Directly in front of the Vail is the GOLDEN ALTAR OF INCENSE: its fragrant cloud ascending before the Lord, and filling the room with delightful odour. On the north side, to the right of the Golden Altar, stands the TABLE OF SHEWBREAD, so-called because of the cakes or loaves of unleavened bread which are always upon it. On the south side, to the left of the Altar, is the GOLDEN CANDLESTICK, throwing its soft and beautiful light across upon the Table of Shewbread. It is seven-branched, and a golden lamp, filled with pure olive oil, crowns each branch. It is the time of burning the incense, and the High Priest is dressing the lamps. This he does

* At least twice every day. Ex. xxx. 7, 8.

morning by morning, in order that the lamps may be kept continually burning, so that although there are no windows by which light can enter from without, the Holy Place is never in darkness.

We will now examine more minutely these three beautiful vessels which, as we have seen, formed so important a part of the furniture of the House of God.

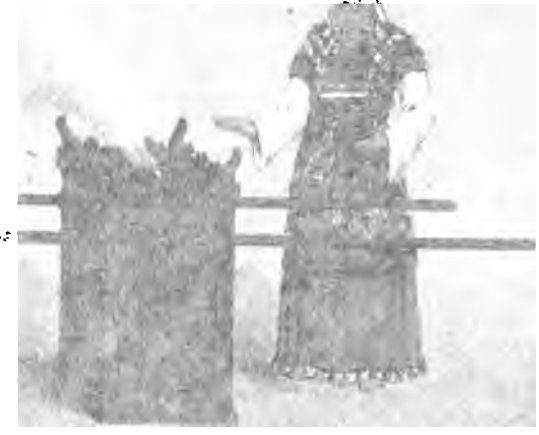
THE GOLDEN ALTAR, OR, ALTAR OF INCENSE.

Exodus xxx. 1—10.

This vessel, judging from its position, and the use to which it was applied, may be regarded as the most important vessel of ministry in the Holy Place. It stood, as we have before noticed, immediately facing the "Vail" which separated the Holy from the Most Holy Place. This was in obedience to the instructions given to Moses as recorded in Exodus xxx. 6. "Thou shalt put it (the Altar of Incense) before the Vail that is by the 'Ark of the Testimony,' before the Mercy Seat that is over the testimony, where I will meet with thee." And, again, in Exodus xl. 4, 5, "And thou shalt set the Altar of Gold for the incense before the Ark of the Testimony." Its position is further indicated by its being designated

"the Altar *before the Lord,*" in distinction from the Altar of Burnt Offering, which was called "the Altar *before the door of the Tabernacle.*" It was placed in direct reference to that part of the Sanctuary where the peculiar presence of Jehovah was manifested. In the account of the building of Solomon's Temple in 1 Kings vi. 22, the Altar of Incense is described as the "Whole Altar that was *by the Oracle.*" In the Apocalypse it is called the "Golden Altar which is *before the Throne.*" (Rev. viii. 3).

The Altar of Incense was made of shittim wood, and plated with pure gold. Indeed, all the vessels which stood *within* the Sanctuary were of gold. Gold, as the purest and most precious of metals, is rightly regarded as a type of that which is divinely excellent and glorious. This would account for its use in the construction of the Holy Places and their furniture, these being typical of "the Heavenly Things themselves." The shittim wood, wherever employed, is symbolical of the pure and incorruptible *humanity* of Immanuel. The Golden Altar, like all the altars mentioned in Scripture, was foursquare, being one cubit (or twenty-one inches) in length and breadth. Its height was two cubits, or three feet six inches. Thus it stood higher than any other vessel of which



the measurement is given. A crown or raised moulding of gold ran round the top. Like the Altar of Burnt Offering it had four horns, one at each corner. These were symbolical of the power and efficacy attending the ministry with which it was identified. Below the golden crown were fixed two golden rings, one on either side. Through these rings were passed staves of shittim wood for carrying the vessel as the encampment moved from place to place.

The *use* of the Golden Altar we find in the 30th chapter of Exodus, "Thou shalt make an altar to burn incense upon." "And Aaron shall burn *thereon sweet incense* every morning: when he dresseth the lamps he shall *burn incense* upon it." In contrast to the Altar of Brass neither Burnt Sacrifice, nor Meat Offering, nor Drink Offering might be offered thereon. Incense only; and this incense was to be as God Himself prescribed and none other. (Ex. xxx. 9). Special and minute were the instructions respecting its composition. Thus ran the Divine commandment: "Take unto thee sweet spices, stacte, and onycha, and galbanum;* these sweet spices with

* None of these spices are mentioned elsewhere in the Scriptures, what they were, therefore, is not *certainly* known. No doubt they were chosen as being peculiarly sweet and fragrant

pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."* From this and other scriptures we learn concerning the incense:—1. That its ingredients were of a rare and precious kind. 2nd. They were in equal proportions. 3rd. They were mixed together to form one compound. 4th. It was not to be imitated under pain of death. 5th. Only the seed of Aaron could offer it. (Num. xvi. 40; 2 Chron. xxvi. 16—21). 6th. It was to be beaten very small, and burned with fire, in order that its sweet-smelling properties might be

* How great, then, must be the folly and presumption of those self-styled priests in the present day, who dare to offer material incense, from a mere human recipe, and imagine they please God by so doing. Well might it be asked, "Who hath required this at their hands?"

developed. 7th. It was designated as *pure, perpetual, sweet,* and *holy,* and as such ascended in a fragrant cloud to Jehovah for acceptance. Of what, then, was it a type? Of the prayers and praises of God's people, say many. I would rather say of the precious merits of Immanuel. To them alone pertains a fragrance answering to that of the incense offered in the Holy Place. Unquestionably the prayers and praises, as all the service of true believers, have a fragrance and a preciousness in the estimation of Him to whom they are offered. But what is it that gives them this? Is it not that they are incensed with the merits of an ascended Saviour? In Psalm cxli. 2, David cries, "Let my prayer be set forth before thee *as* incense, and the lifting up of my hands as the evening sacrifice." In other words, "Let the acceptance given to the pure incense and to the whole Burnt Offering be the measure of acceptance granted to my prayers." We read in Luke i. that "the whole multitude of the people were praying without at the time of incense." The people's prayers, and the presentation of the incense by the priest, were simultaneous. Both ascended to Heaven together. In Rev. viii. 3, 4, we read that John saw in a vision how "an angel came and stood at the altar, having a golden

censer, and there was given unto him much incense that he should offer it with the prayers of all saints," (and so render them acceptable). "And the smoke of the incense *with* the prayers of the saints, ascended up before God out of the angel's hand." It was the "much incense" which gave efficacy to the prayers, and secured their acceptance. The merits of Christ alone can do this.

A few words upon the typical application of the "Altar" itself. Each of the vessels of the Tabernacle, with the various ministries connected with them, prefigured the personal character and work of the Lord Jesus. Those, however, which stood *without* the sacred building, viz., the Brazen Altar and the Laver, seem to be more especially typical of Christ in His work on *earth;* while those that stood *within,* typified that which He is now carrying on in *Heaven.* At the Brazen Altar, the victim is slain and its body offered up to Jehovah. At the Golden Altar, no life is sacrificed nor any bloody offering placed thereon, for its place is in Heaven. In the one case we see whither Christ *came,* in the other whither He has *gone.* "For Christ is not entered into the Holy Places made with hands, which are the figures of the true, but INTO HEAVEN ITSELF, NOW

TO APPEAR IN THE PRESENCE OF GOD FOR US." (Heb. ix. 34). Distinct, however, as were the two Altars, in their materials, position and use, they were nevertheless intimately and inseparably connected with each other. The cloud of incense ascending from the Golden Altar in the Holy Place, was produced by the fire which had *first* fed upon the sacrifice offered on the Altar outside. Then, again, Atonement was made yearly upon the horns of the Altar of Incense with the blood of the Sin Offering of Atonement which had been shed beside the Brazen Altar. (Ex. xxx. 10; Lev. 16). The horns of the Golden Altar were also anointed with the blood of the ordinary Sin Offerings. (Lev. iv, 7—18, viii. 15). Thus the ministry of the Golden Altar would be established on the ground of Atonement by Blood. It is the meritorious sacrifice of Jesus, accomplished on the cross, which gives value to His present advocacy above.

"His covenant and sacrifice
Give sanction to His claim."

Whilst, however, the ministry of Aaron in the Holy Place was chiefly symbolical of Christ's Priestly Ministry in Heaven, it was also in a secondary sense, typical of a ministry to which every true believer is called. The Golden Altar

not only marks the place whither Jesus has gone and where He now stands, but whither also He has taken us and where representatively we also stand, "complete in Him." All those whose consciences have been purged by the blood of Jesus, form a part of the Holy Priesthood, and all alike have liberty to enter and stand as worshippers in the Holy Place and there offer "spiritual sacrifices acceptable to God by Jesus Christ."

"He lives—the Great Redeemer lives,
What joy the blest assurance gives;
And now enthroned above the skies,
He pleads His holy sacrifice."

THE SHEWBREAD TABLE.

Exodus xxvi. 23—30. Leviticus xxii. 5—9.

God's purpose, in the erection of the Tabernacle, was not only to provide a dwelling place for Himself, but also a house of entertainment for His people. Hence a *table* formed a part of its holy furniture; a table where His guests might eat and be satisfied; where also the King might eat *with* them. Such was the Table of Shewbread. Upon it the eye of Jehovah could rest with satisfaction and delight, whilst His priests were nourished and strengthened by its hallowed food. In its material it differed nothing from the Altar

of Incense. It was made of the same wood, and was overlaid also with pure gold. It stood, as we have seen, on the north side of the Holy Place. It was about two feet seven inches high; two cubits, or about three feet six inches, long; and one cubit, or twenty-one inches, wide. Around the top was a crown or moulding of gold. It was likewise encircled with a border or ledge about six inches wide ("a handbreath"). To this border also, a golden crown was attached. This latter probably served to keep the cups, &c. from falling off during the march. The former to prevent the bread from being displaced. "Over against" the border, in the four corners, were golden rings, to receive the staves by which the table was borne through the wilderness in the journeys of the people.

The Table of Shewbread was supplied with several smaller vessels or utensils, all of which were wholly of pure gold. They are thus described, "Thou shalt make the **DISHES*** thereof, and **SPOONS**† thereof, and **COVERS**‡ thereof, and

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* Rendered "*chargers*" in Numbers vii. 13. They were probably used for conveying the bread to and from the table.

† The LXX have *censers*, or, *incense cups*.

‡ Covers and bowls might be translated "*flagons* and *challices*." (Rev. S. Clarke).

BOWLS thereof, to cover* withal: of pure gold shalt thou make them." During the march these smaller vessels were carried with the shewbread upon the table, over which was *first* spread a cloth of blue. (Num. iv. 7).

The command given to Moses respecting the *provision* for the table, ran thus: "Thou shalt set upon the table Shewbread before me alway. (Ex. xxv. 30). The word "Shewbread" means literally "BREAD OF PRESENCE," "that is bread fit to be, or honoured to be, set in the *presence* of the King of Jeshurun."† Its name had reference to the place which it occupied in the Sanctuary. It was ever in Jehovah's presence,—BEFORE HIS FACE ALWAYS. Hence it is called "the CONTINUAL bread." (Num. iv. 7). "The CONTINUAL Shewbread." (2 Chron. ii. 4). The directions for its preparation are minutely given in Leviticus

* Rather to *pour*, with reference, doubtless, to the Drink Offerings which were poured out in the Holy Place, (see Num. xxviii. 7).

† "The Hebrew article in this connection defines *the bread*, according to that rule of Hebrew grammar which says "that when a compound idea, represented by one noun following another, in the genitive, is to be expressed definitely it is done by prefixing the article to the noun in the genitive. It is not "bread of *the* presence" but "*the* presence-bread," so Isaiah lxiii. 9, is simply "His presence-angel," no doubt "*presence-bread* and *presence-angel*" were similar to Esther i. 14; 2 Kings xxv. 19, who would be called by the name "*presence-men*," *q.d.*, fit to stand, and honoured to be, in presence of the king." (Rev. Andrew Bonar).

xxiv. 5—9. Thou shalt take fine flower, and bake twelve* cakes thereof: two tenths deals† shall be in one cake. And thou shall set them in two rows, six on a row, upon the pure table before the Lord, and thou shalt put pure frankincense upon each row, that it (*i.e.*, the frankincense) may be on the bread for a memorial, even an offering made by fire unto the LORD."‡ On the return of every Sabbath, the priests set the bread in order. (1 Chron. ix. 32). The loaves which had remained before the LORD during the week were removed and replaced by others freshly prepared. The old loaves were eaten by the priests. "And it shall be Aaron's and his sons';

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* The number of the loaves, "twelve," must, I believe, like the "twelve" stones on the High Priests' breastplate, have a special reference to Israel. *Each* tribe is represented on the pure table, not one is omitted. Thus in the "Continual Shewbread" the memorial of Israel's acceptance was perpetually before the eye of Jehovah. He saw them as He sees the church now; not as they were in themselves, but as viewed in Him—of whom it is written "all the seed of Israel shall be justified, and shall glory." (Isa. xlv. 25).

† About six pounds.

‡ It will be seen by a reference to Lev. xxiii. 17, that although the loaves which were waved before the Lord at Pentecost were of the same weight and material as the loaves of the Shewbread Table, there was this important difference:—The former were baken with leaven, being typical of the Church; the latter were unleavened, because a type of Christ Himself.

and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute." (Lev. xxiv. 9; see also Lev. ii. 3). In the purity of its ingredients; in the sweet-smelling frankincense with which it was covered; in the bruising of the corn to make the flour, and its subsequent baking; in its becoming the food of the priests;—in all these things the Shewbread closely resembled the Meat Offering presented on the Brazen Altar. In the Meat Offering, as we have seen, these particulars were typical of Christ, in the purity and faultlessness of His life and walk here below. The Shewbread represents the same, but as *presented for us in the Heavenly Place above.*

Christ Jesus is the True Presence-Bread. On Him the eye of Jehovah ever looks with infinite complacency. He is the "Bread of God." "All that God is, finds sweet refreshment in Him." We, too, by faith, see Him, and in Him are seen His place is ours. We are made to sit together with Him in Heavenly places. *Where* He is there, representatively, are we. His perfect obedience, too, is ours. *What* He is, that are we.

> "Perfect in comeliness are we
> In Christ our risen Lord."

Christ, too, is our Staff of Life. He who is the

Bread of God is *our* Bread also. The Bread of our life. By faith we eat His flesh, and drink His blood. He is the true, the proper nourishment of our souls. We live only as we feed upon Him.

It was not lawful for any but the priests to eat of the Shewbread of the Tabernacle, (Matt. xii. 4). Under the new covenant the priesthood includes every believer. All, who by faith are born unto the Israel of God, may eat of the True Shewbread. God has spread a table in the wilderness of which *all* His people are called to be partakers. He Himself invites them to feast upon its rich provision. He says, "Eat, O my friends, yea, drink abundantly." As Christian pilgrims this table accompanies us in all our journeyings, loaded with the choicest food. Christ crucified—Christ risen—Christ seated in Heavenly Places. This is "our daily bread." May we daily, yea, hourly feed thereon, that we may grow thereby.

"Ever may my soul be fed
With this true and heavenly bread."

THE GOLDEN CANDLESTICK.

Exodus xxv. 31—37.

"Christ, (says the author of "the Gospel in the Pentateuch") is an *all-gold* Saviour. There is no dross, no flaw, no blemish in Him." *The*

Candlestick, of the Tabernacle was an all-gold vessel.* "And thou shalt make a candlestick of PURE GOLD." "And the tongs thereof, and the snuff-dishes thereof shall be of PURE GOLD." Of a talent† of PURE GOLD shall he make all these vessels. (Ex. xxv. 31—38, 39). Shining with a perfectness of light in the Holy Place; it was a beautiful type of Him who while on earth was "the Light of men," and who now, as the glorified Head of His redeemed people, stands before God, and fills heaven itself with His glory. "The glory of God did lighten it, and the Lamb is the light thereof." (Rev. xxi. 23).

The Candlestick of the Tabernacle was of beaten gold. "All of it shall be one beaten work of pure gold," (ver. 36). There was no part of this beautiful vessel, not even its delicately formed flowers, and flower cups, that was not hand-wrought—beaten out by the hammer. All was done according to the Divine pattern, shewn to Moses in the mount. Is not this, together with the fact that the pure olive oil for the light, was *beaten* (that is bruised in a mortar or mill), at least suggestive, if not directly typical, of a *bruised* Saviour—One

* Or, *Lampstand*, as it might be more properly termed.

† 3000 shekels, or about 94 lbs. avoirdupois.

who learned obedience, yea, who was made perfect, through suffering?

The Candlestick was seven-branched. From a main shaft or stem six branches or arms sprang, three on each side. The centre branch, as it were, grew out of the shaft. Both the stem and its branches were profusely ornamented. These ornaments are called in the sacred text, "bowls," "knops," and "flowers."* There were three bowls, a knop, and a flower to each of the six branches. The centre branch had four bowls, with a knop and a flower to each. It was, on this account, probably much higher than the rest.† It is, in fact, termed "the candlestick" as being its essential part (Ex. xxxvii. 20), and the branches are said to "come *out* of it."

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* The "*bowls*" appear to have been almond-shaped. The "*knops*," or "*knobs*" are supposed to have resembled apples or pomegranates. The Hebrew word "*flower*" is often rendered *lily*.

† In the candlestick which figures upon the Triumphant Arch of Titus, as copied under the direction of Reland, in 1710, and engraved in his work "De Spoliis Templi," &c., the side branches and the centre one are of equal height; but this representation on the Arch of Titus cannot be relied on. For instance, the figures on the pedestal (sea monsters) are unquestionably neither in keeping with Jewish taste, nor founded on Scripture. Many writers on the Tabernacle are of opinion that the branches were on a level with the centre one. Josephus says the branches all stood "parallel to one another." The sacred text certainly seems to favor the view I have expressed above.

In the Revelation the Churches of Asia are represented under the symbol of seven golden candlesticks. This indicates not only their value and preciousness, but also the high and holy character of their calling. They were to give forth a heavenly brightness amid the surrounding darkness. They were to shine as "lights in the world." The scene of their testimony was the earth; but their standing was in heaven. The source of their strength and beauty was a crucified and an ascended Saviour. Their life was hid with Christ in God.* For the seven-branched lamp-stand, while it typifies Christ appearing in the presence of Jehovah for us, also sets forth the place which His redeemed have NOW *representatively* in Him—a part of Himself—the fulness of Him who filleth all in all—light in the Lord. Is it not likewise a symbol of the glorious condition and position into which the Church shall bye and bye be *actually* brought, when she "appears with Him in glory," and is made "like Him;" when He shall present her "faultless before the presence of His glory with exceeding joy"? "And many of

* In Zechariah iv., the future condition and calling of Israel in the Millenium, when they shall be "the light of nations," are represented under the symbol of a Seven-branched Candlestick *all of gold*, see also Isa. lx., Rev. xxi. 24, and Isa. lxii. 1, 2.

them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. xii. 2, 3).

It was the business of the High Priest to keep the lamps of the candlestick constantly supplied with oil, "and thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn† always. (Ex. xxvii. 20). "Aaron and his sons shall order it from evening to morning before the Lord. (Ex. xxvii. 21). "Aaron shall burn thereon (the Golden Altar) sweet incense every morning when he dresseth the lamps; and when Aaron lighteth [margin, causeth to ascend or setteth up] the lamps at even." (Ex. xxx. 7, 8). The High Priest was thus to be responsible for the Lamp of God burning always.‡ The dressing and lighting

† "To burn." The word is literally rendered in the margin "*to ascend up.*" It should be observed that it does not properly mean to burn in the sense of to *consume*, and that it is the word regularly used to express the action of fire upon what was offered to Jehovah." (Rev. S. Clarke).

‡ In 1 Samuel iii. 3., we read of the "Lamp of God going out." This is regarded by some as the result of carelessness on the part of Eli and his sons. Others, with Mr. Andrew Bonar,

necessary to this could only be performed by priestly hands. Aaron and his sons, however, were but men. It is possible that through neglect on their part the lamps of the Sanctuary sometimes burned dimly. "The law made nothing perfect." The shadow ever came short of the substance. Jesus Christ, the Anointed Saviour, has both light and life in *Himself*. As the Heavenly Lamp-bearer He is self-supplying. He is the true olive tree, ever sending forth its fatness. All fulness DWELLS in Him. "And of His fulness (believers can say) have all we received and grace for grace." He that believeth on Him,

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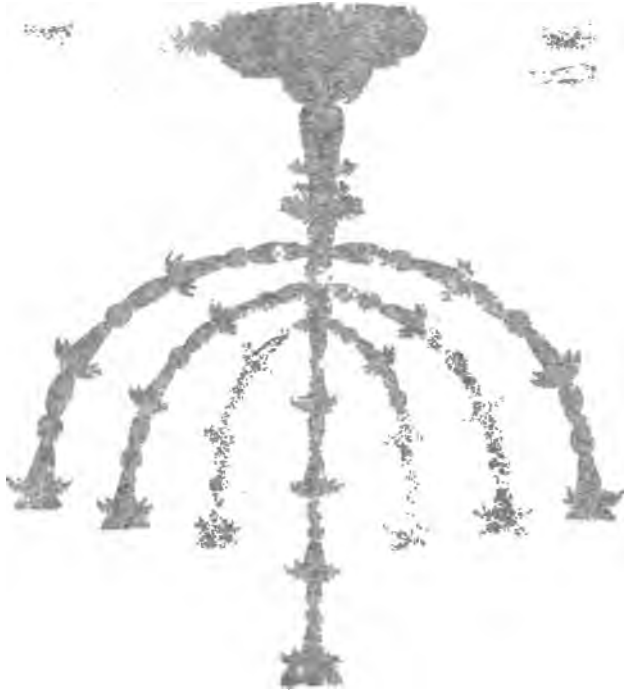
think that the lamps were "purposely allowed to go out for want of oil and trimming, in order to teach our need of, and dependance upon the Holy Spirit for every moment's light and life, and upon the priest's care—even the watchful care of Jesus." Many writers upon the Tabernacle, including Dr. Fairbairn, are of opinion that the Lamps of the Golden Candlestick were lighted only during the night. They regard the words "always," "continual" as signifying "at regular intervals, as in the case of some ordinances and offerings which are called perpetual, though occurring only at intervals," Exodus xxx. 7. 8, is quoted in favor of this view where Aaron's "dressing the lamps in the morning" appears to be in opposition to his "*lighting* them in the evening." See also Leviticus xxiv. 3. In this case (since there were no windows by which any light from without might enter the Holy Place) the entrance door would have to be lifted up during the day. It is, however, very improbable that the Holy Place would be thus exposed to view whilst the Priests ministered before the Lord.



"as the scripture hath said, out of his belly shall flow rivers of living water." "(This spake he of the Spirit, which they that believe on Him should receive." John vii. 38, 39).

Do you, my reader, believe in Him? Hath God shined into your heart to give the knowledge of the glory of God in the face of Jesus Christ? Are you "light in the Lord?" If not, let me entreat you to "Give glory to the Lord your God before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness." "While ye have the light, believe in the light" that ye may be a child of light." (John xii. 46). AWAKE THOU THAT SLEEPEST AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT.

Are you already a child of light? Walk as such; "for the fruit of light* is in all goodness and righteousness and truth." (Eph. v. 9). Remember, yours is a *heavenly* calling, and heavenly light should characterize all your words and ways. Abide in Jesus that ye may be filled with light. Seek to be partakers of the *fulness* of His grace. Seek to be daily replenished with the nourishing

* "*Light*" is now admitted to be the true reading, not *Spirit*.

oil of the Spirit. See that the Lamp of God within you burns brightly. Apply, day by day, to the Great Aaron of your faith to remove the dross and cause the flame of your love and zeal to ascend. "Cleanse yourselves from all filthiness of the flesh and spirit." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

"O for a closer walk with God,
A calm and heavenly frame;
A light that shines upon the road
Which leads me to the Lamb."

CHAPTER XIII.

THE MOST HOLY PLACE.

Ex. xxv. 10—22; xxvi. 33, 34.

The Ark of the Covenant .....The Mercy Seat.

"And after the second veil, the Tabernacle which is called the Holiest of all. Heb. ix. 3.

THE Tabernacle as a whole was God's dwelling place among His people. But, strictly speaking, His especial and true abode was that part of the sacred building called by the apostle "the second Tabernacle." Here, "WITHIN THE VAIL" was the more immediate presence of His glory, "the place of His throne," "the place of the soles of His feet." Here, in the Holiest of all "the Holy One of Israel" fixed His seat. None but the High Priest was allowed to pass within its hallowed precincts; and he, only at the appointed time and in the manner prescribed by Jehovah. (Lev. xvi.) The apartment itself was four-square, ten cubits long, ten broad, and ten high. On the north, south and west would be seen the golden boards.;*

* In the Temple the walls of the House of God were made of cedar and overlaid with gold, upon which were carved figures of cherubim and palm trees both within and without.

above, as its ceiling, the first set of curtains of blue, purple and scarlet, with cherubim of cunning work.

Its sole article of furniture was the **ARK OF THE COVENANT**, with its Mercy Seat and Cherubim of Glory. The Ark (which was the first thing in connection with the Tabernacle, that the Lord directed Moses to make) was a Chest or Box, of shittim wood, overlaid, within and without, with pure gold. Its height was exactly the same as that of the Table of Shewbread, viz., one cubit and a half, or about two feet eight inches. It was as broad as it was high. In length it was two cubits and a half, or about four feet six inches. Surrounding its upper edge was a golden crown or cornice, forming a kind of ledge or groove, into which the Mercy Seat might have fitted. Four golden rings were placed in the four corners, "two rings in the one side of it," and "two rings in the other side of it." Staves of shittim wood overlaid with gold passed through these rings. In this way it was carried from place to place in the march. It is important to notice that the staves were not to be withdrawn. "The Staves shall be in the rings of the Ark: they shall not be taken from it. (Ex. xxv. 15). On the completion of Solomon's

Temple, when the Ark and the other vessels of the Tabernacle were brought with great rejoicings from David's city and placed within the House of God, the staves were by Divine permission drawn out. (1 Kings viii). Israel was then at home. All their wanderings had ceased, the staves would, therefore, be no more needed. (Ps. cxxxii. 8).*

* The Staves were not, however, removed from the Temple, but were kept as memorials of Israel's pilgrim life. They would witness to the Divine faithfulness and love which had been with them in the days of their journeyings.

I recommend my readers to search out the many other names given to the Ark in the Scriptures, and the probable reasons for them *e.g.*, the "*Ark of the Testimony*"; the "*Ark of the Lord*"; the "*Ark of the Lord, the Lord of all the earth*"; the "*Ark of God*"; the "*Ark of God's strength*"; the "*Holy Ark*," &c. The Historical notices of it are many, and deeply interesting. Miracles were often wrought at its presence, *e.g.*, at the passage of Jordan, and at the seige of Jericho. It is set up at Shiloh; it is taken into the battlefield by the Israelites; captured by the Philistines; placed in the House of Dagon; sent to Ekron; drawn in a new cart by the milch kine into the field of Joshua, a Bethshemite. It is taken to Abinadab's House in Kirgath-jearim; brought away from Kirgath-jearim by David; Uzzah is smitten for touching it. It is received into the House of Obed-edom, and afterwards brought to Zion by King David. It is placed in the Oracle of the Temple by Solomon, and subsequently replaced there by Josiah. (It had probably been previously removed by some of the idolatrous kings.) The Temple and all its goodly vessels were burned by Nebuchadnezzar. (2 Chron. xxxvi. 19.) The Ark was never replaced in the second Temple. The Rabbis have a tradition that a block of stone was put there in its stead. The Jews, it is said, still believe that the Ark of the Covenant is preserved intact, and will one day be discovered. Read Jer. iii. 16, 17, and Rev. xi. 19.

"The golden pot of manna also, and the rod that budded,—both of which had accompanied the Tabernacle in its wanderings, were not found in the Temple; for when the time of the establishment of truth shall have come, Christ will cease to be the *hidden* manna (as He now is hidden with God) and the rod of His power which also is at present hidden, will then be *manifested* in its strength." * The **MERCY SEAT** formed the cover or lid of the Ark. It was a solid slab of gold, precisely the same in dimensions as the Ark itself, thus covering it exactly.

Standing on the Mercy Seat, "on the two ends thereof," were two **CHERUBIM OF GOLD**,—one cherub at each end. Moses was commanded to make these cherubim OF [*margin*, of the matter of] the Mercy Seat (Ex. xxv. 19). They were, in fact, a part of it, beaten out of the same piece of gold. What their form was cannot be determined with exactness. They are generally represented in the human shape; and, I should think, correctly. "Wings and faces" only are mentioned in the text. "And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to an-

* B. W. Newton.

other; toward the mercy seat shall the faces of the cherubim be."* (Ex. xxv. 20).

Notwithstanding that the Ark and the Mercy Seat were inseparable, the latter is frequently spoken of in the Scriptures as something distinct from the former, (see Ex. xxv. 17, xxxv. 12, xl. 20). Does not this shew that the Mercy Seat had a special purpose of its own, and was not to be regarded simply as part of the Ark? In 1 Chronicles xxviii. 11, the Most Holy Place is called "*the Place of the Mercy Seat.*" In Leviticus xvi. 2, it is described as "the place within the Vail before the Mercy Seat." Of the Altar of Incense, though it stood on the other side of the Vail in the Holy Place, we read, "Thou shalt put it before the Vail that is by the Ark of the Testimony *before the Mercy Seat.*" (Ex. xxx. 6).

The blood of the Sin Offering, on the day of Atonement, was to be sprinkled "upon and

* Concerning the *typical* import of the cherubim I venture no remarks. There is much difference of view amongst the many gifted men who have written upon the subject. Some regard them as emblematical representations of redeemed and glorified men." Others, as identical with an exalted order of Angelic Beings in their relation to redemption. Dr. Cooke, in his work on the Shechinah, advocates this view with much ability. Others (with whom I am inclined to agree), believe them to be symbols of the executive power of God, variously exercised according to the connection in which they (the cherubim) are found.

before the *Mercy Seat.*" God promised Moses He would commune with him from "*above* the *Mercy Seat.*" In the 80th Psalm Jehovah is represented as sitting between the cherubim, (*i.e., upon the Mercy Seat).* The peculiar prominence given in these references to the Mercy Seat, forbids our regarding it as a mere appendage to the Ark. They also furnish us, I think, with the key to unlock the true typical import of the Holy of Holies. In seeking for this, it is of the utmost importance that we observe what is written concerning the Mercy Seat, its material, its position, its use, and, above all, the place it occupied in the service of the Day of Atonement.*

The Mercy Seat, as we have noticed, was made wholly of gold—pure gold. It was placed by Divine commandment "*upon* the Ark." (Ex. xxvi. 34). It is called in Exodus xxx. 6, the Mercy Seat which is "over the Testimony"; in Leviticus xvi. 13, the Mercy Seat which is "upon the Testimony." Its position, therefore, in the Sanctuary was with direct reference to "the Testimony,"—the law of the Ten Commandments written and engraven on stone, and de-

* A service which contained (says Dr. Fairbairn, most beautifully) "the quintessence of all sacrificial service."

posited within the Ark. The "Tables of Testimony," as they are called in Exodus xxxi. 18, witnessed to the character of God: what He was, viz., "Holy, Just, and Good." They likewise shewed what He demanded of those who would stand in His presence. Moreover, being an exact counterpart of those other two tables which lay broken beneath the Mount Sinai, they were also a testimony *against* Israel, on account of their disobedience. The condition of the Sinai covenant was unbroken obedience to God's law; but this Israel had entirely failed to render. They broke the law the moment it was given, and had consequently brought themselves under its awful curse. Now, suppose an Ark with no Mercy Seat. The law would then be uncovered. There would be nothing to hush its thunderings, nothing to arrest the execution of its righteous sentence. Could a nation of transgressors stand before it? Could a Holy and Righteous God meet sinners there? Could mercy reign, or grace shine forth from such an Ark? Impossible! An *uncovered* Ark might furnish a throne of *judgment*, but not a seat of mercy. An Ark whence, consistent with the claims of His infinite holiness, Jehovah could commune with sinners, must needs be covered.

It must be provided with a kapporeth* (*i.e.*, a covering) for a mercy seat. The covering must be complete. No partial concealment of the law will suffice; no part must be exposed. Witness the results of an exposed law with nothing between its naked terrors and rebel sinners. (1 Sam. vi. 18, 19). Hence we have a mercy seat with precisely the same dimensions as the Ark, everywhere fitting closely; so closely, indeed, that its very points of contact are hidden by the golden crown encircling it. The covering must be a *pure* covering. It must answer perfectly to the pure and holy character of Him Whose throne it was to be, and Whose holy eye would ever be upon it. It must be a covering expressive of that righteousness which becomes the habitation of the Most High, and which He requires in those who would stand in His holy presence. Hence a mercy seat of gold, pure and unmixed gold,—ever the type of that which is divinely precious and excellent. It must also be a *blood-besprinkled* covering. The symbol of forfeited life, as the just penalty of transgression, must be upon it, else it could be no place of blessing

* Its Hebrew name is "Kapporeth," and is never applied to anything except the golden cover of the Ark. In the Piel form Kipper, the root, is used nearly seventy times, and always in the sense of forgiving or reconciling, that is, of covering up offences.—Rev. Samuel Clarke.

for sinners. Hence in the service of the day of Atonement we read, "and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat Eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." (Lev. xvi. 14, 15). The golden covering would thus ever bear the marks of the reconciling blood. It would be a COVERING FOR ATONEMENT—a PROPITIATORY COVERING.*

Considered in each of these important particulars, of what was the Ark, with its Mercy Seat, a type? Of what "better thing to come" did it speak? In order to answer this question, let us turn to the third chapter of the Epistle to the Romans, and read the fourteenth and fifteenth verses. "Being justified freely by His grace through the redemption which is in Christ Jesus, *whom God hath set forth to be a propitiation, (i.e.,* a mercy seat, as the same word is translated in Heb. ix. 5) through faith in His blood." Here

* The word for "Mercy Seat" is so rendered by the LXX ἱλαστηριον ἐπιθεμα (a Propitiatory Covering).

is an inspired exposition. It is, therefore, authoritative. CHRIST, is proclaimed as the Antitypical Mercy Seat—the True Propitiatory Covering. His vicarious obedience unto death is there declared to be the true and only ground of a sinner's acceptance. He is set before us as the Righteous One, Who has met all the law's most rigid requirements; — "spread Himself along the vast dimensions of its requiring and condemning code." It is His blood and righteousness which have provided a mercy covering for law-breakers. It is His cross that has interposed between an accusing law and a just and holy God. The value of the work finished there, has been carried by our Great High Priest into Heaven itself.

"Now within the Holiest,
By His own blood He stands."

This forms the Heavenly Mercy Seat; of it the golden covering was but a faint and feeble shadow. It is by this that God declares His righteousness, "that He might be just, and yet the justifier of him that believeth in Jesus." Upon it, as "the glorious high throne of His sanctuary," "Grace reigns through righteousness," and life everlasting is dispensed to perishing sinners. "LET US, THEREFORE, COME BOLDLY UNTO THE THRONE OF

GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED." (Heb. iv. 16.).

Reader, have you obtained mercy? If not, perhaps you have never sought it at the Mercy Seat. It may be you are trusting to fancied merits of your own. If so, you shut yourself out of Mercy's reach. Your own righteousness cannot be a ground for mercy. Mercy can never come to you except from off the golden covering. The precious merit of Christ must be your only plea. Plead this—plead it now; draw near to God through faith in the blood of Jesus. You need no mere human priest to introduce you. The Heavenly Forerunner is there. The vail is rent. The way is clear. Enter in. Let there be no delay. You know not what a moment may bring forth. Although there is a mercy seat to-day, to-morrow there may be nothing left for you but a throne of judgment, fiery indignation and wrath, instead of GRACE, MERCY and PEACE.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame;
But wholly lean on Jesus' name.
On Christ the solid rock I stand,
All other ground is sinking sand.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the vail.
On Christ the solid rock I stand,
All other ground is sinking sand.

His oath, His covenant, and His blood,
Support me in the sinking flood:
When all around my soul gives way,
He then is all my hope and stay.
On Christ the solid rock I stand,
All other ground is sinking sand.

When the last awful trump shall sound,
Oh, may I then in Him be found,
Dress'd in His righteousness alone,
Faultless to stand before the throne!
On Christ the solid rock I stand.
All other ground is sinking sand.

CHAPTER XIV.

THE HIGH PRIEST'S GARMENTS.

Exodus xxviii.

"All thy garments smell of myrrh and aloes, and cassia, out of the ivory palaces whereby they have made thee glad,"—Ps. xiv. 8.

IN distinction from the garments common to all the priesthood, the robes of the High Priest were of peculiar richness and beauty. They are called "Holy Garments for Glory and for Beauty," as marking the holy and glorious character of the services to which the wearer was called.* They also shadow forth the true dignity and essential holiness of Him, of whom Aaron was a type. The material splendour of Aaron's garments was typical of the moral loveliness of character of his great Antitype. *Personally*, Aaron was a sinner like other men. Thus, before he was clad in his official robes, he was "washed

* "They were significant of the pure and holy character of God, before whom the priests were to minister, of the high dignity and sanctity of their office as his immediate attendants, and of the sacred qualities with which it became them to be clothed. The scriptures accordingly refer to them as emblems of a state of acceptance, and of those excellencies of character which are the true beauties and ornaments of the mind." (Dr. Russell on the Old and New Covenants.)

with water." (Lev. viii). Christ, on the other hand, although made like unto His brethren in all other things, was "yet WITHOUT SIN," and needed no cleansing to fit Him to be the True Priest over the House of God. "The law maketh men high priests who have infirmity, (*i.e.*, sinful infirmity); but the word of the oath which was since the law maketh the Son, who is consecrated (*margin*, perfected) for evermore." (Heb. vii. 28). The materials, colours and fashion of the holy garments were all divinely appointed. These are most minutely described in the 28th chapter of Exodus. They were made by "the wise hearted," to whom special wisdom was given by God for the work. As in all the other arrangements of the Tabernacle and its services, all was according to an inspired plan. Nothing was left to mere human choice. Six articles are enumerated in the instructions given to Moses in the 4th verse of the chapter before us, viz, a "breastplate," an "ephod," a "robe," a "broidered coat," a "mitre," and a "girdle." We will consider each briefly, in the order in which they were placed upon Aaron. (Lev. iii.).

THE COAT.

This was the inner garment, being worn next to the person. It was made of fine white linen,

and differed from the linen coat of the common priests in being embroidered. Josephus says of it, "This vestment reaches down to the feet and fits close to the body, and has sleeves that are tied fast to the arms."* We must not confound the coat with the linen garment worn by the High Priest when he entered the Holy of Holies on the day of Atonement. On that occasion Aaron divested himself of the garments for glory and beauty, and put on a dress of plain white linen.† The linen coat is an expressive type of the personal purity of our Great High Priest, of whom it is written, "Such an High Priest became us, Who is holy, harmless and undefiled, separate from sinners." It is also

* Ant., bk. iii., ch. vii.

† "There are three words in Hebrew to indicate *linen* of various qualities. The first of these is *bad* (plain linen), answering to the Greek λίνον. This was used in all the garments of the Day of Atonement. The second is *Shehsh* (fine linen). This was always used in the garments of "glory and beauty." The third is *bootz*, (linen of peculiar *brightness*, as well as fine and white.) (1 Chron. xv. 27; Esth. viii. 15; Rev. xix. 8.) Thus in the Day of Atonement, which was a day of humiliation, the simple linen was worn. In the Priesthood of Presentation, when the garments of glory and beauty were assumed, that kind of linen was used which was distinguished for its *whiteness*, and the strength and fineness of its texture; but in types which refer to the Church's final glory, when she will be displayed in her estate of royalty, we find the bright resplendent linen."—B. W. Newton, "Thoughts on Leviticus," vol. ii. Houlston.

symbolical of that righteousness with which, as priests unto God, all the children of faith are clothed,—the obedience of the Righteous One which is "unto all and upon all them that believe." (Rom. iii. 22). "And to her was granted that she should be arrayed in fine linen, clean and white: for fine linen is the righteousness of the saints." (Rev. xix. 8). It also teaches us that practical purity of heart and life should characterize the walk of those who profess to have been brought nigh to God, and made members of "the holy priesthood." (1 Peter ii. 9).

THE GIRDLE.

By this Girdle, the Embroidered Coat was bound to the body. It must be distinguished from the Curious Girdle attached to the Ephod. It was made of fine white linen, and appears to have been common to all the priests. The Girdle gives strength and freedom of action to the wearer, and is uniformly the emblem of readiness for work. A *girded* Priest would be one strengthened and prepared for the service of God. Such was Jesus, Jehovah's Righteous Servant, and our glorious High Priest;—He of whom it is written, "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." (Is. xi. 5).

"Not to be ministered unto, but to minister and to give His life a ransom for many," expressed the fixed purpose of His Advent. "He—the served of all, became the servant of all." "He riseth from supper, and laid aside His garments, and took a towel, and girded Himself; after that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." (John xiii. 4, 5). Are not His disciples to be His imitators in this? As those who are called to the priestly service of a greater Tabernacle than that of Moses, should they not stand always girded, and ready for every good word and work, remembering their Lord's words: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately? Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." (Luke xii. 35, 36, 37).

"Oh happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honour crown'd."

THE ROBE.

Over the white embroidered coat was placed the Robe of the Ephod, so called because the ephod was worn upon it. It was a long, loose, blue garment reaching to the feet, and, like our Lord's seamless coat, was worn in one piece. At the top was an opening for the neck, the edges of which were bound with a strong binding of woven work, "And there shall be an hole in the top of it, in the midst thereof, it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent." (Mark xiv., Lev. x. 6). Upon the hem was a rich fringe of blue, purple, and scarlet tassels, made in the form of pomegranates. Next to every pomegranate was a golden bell—"a golden bell and a pomegranate upon the hem of the robe round about" These golden bells would make tuneful sound as Aaron moved about in the Holy Place.* "And it (the robe) shall be upon Aaron to minister, and his sound shall be heard when he goeth into the Holy Place before the Lord, and when he cometh out†

* Not the *Most* Holy Place, for the High Priest never entered there wearing the Robe of the Ephod.

† "Aaron's sounds were to be heard "*when he came out*," as well as upon his entry into the Holy Place, and surely those whose ears are open, and whose hearts are attent unto the voice of the Lord in His blessed Word, may at this time hear Him saying by the

that he die not." (verse 35). The sound of the bells would not be so much for the worshippers outside, (who could scarcely hear it) as for the ear of God Himself.

The *Colour* of the Robe of the Ephod is not without its meaning. It was "all of blue." Blue is the predominating colour in the Tabernacle. It is found in the gate of the Court, the door of the Tent, the Vail, the Beautiful Curtains, the loops of the Curtains, the Ephod, the lace connected both with the Breastplate and the Mitre, the coverings for the Vessels, and in the fringes for the garments of the people. (Numb. xv. 38). Blue is peculiarly the heavenly colour, and the Blue Robe of the Ephod may well speak to us of the gracious and heavenly character displayed by the Lord Jesus when He dwelt among men. The golden bells and pomegranates, (Canaan fruit) too, were found in Him, as in none other. All the sounds He sent forth were *golden*. Every utterance of His gracious lips proclaimed Him the True Aaron, and abounding *fruitfulness* marked

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gracious intimations of His spirit and of His providence, "Behold I come quickly!" Unwelcome will the sound be to the worldly and ambitious, the carnal and profane; but oh how pleasant even in its smallest intonations, to the ear of faith and to the heart of love!"—Rev. W. Mudge, in "the Tabernacle or Testimony in the Wilderness." (Simpkins, Marshall and Co).

His blessed course from first to last. Here, too, He hath left us an example. Our words and ways should be golden, and our walk fruitful. Daily we should give forth the twofold testimony of the lip and the life. A heavenly disposition and varied usefulness should fringe our life here below. "In vain will be the music of our cymbals unless the pomegranate adorns our profession," "faith without works is dead," "works without faith are valueless in the sight of God."

THE EPHOD AND THE CURIOUS GIRDLE.

Over the Blue Robe of the Ephod was the Ephod itself. It was the most distinctive garment of the High Priest. Its materials were the same as those of the Vail and the Beautiful Curtains, viz.: blue, purple, scarlet and fine twined linen. With these however, gold, beaten out into thin plates or wires was skilfully interwoven. It probably consisted of two separate pieces, one for the front, and the other for the back. These were joined together at the two edges by two shoulder pieces or straps, one over each shoulder. "It shall have the two shoulder pieces thereof joined at the two edges thereof, and so it shall be joined together." (Ex. xxviii. 7). The GIRDLE or band, by which the whole was fastened to the person, was of the same

material as the Ephod itself, and, as it would seem, of the same piece of cloth. "And the Curious Girdle of the Ephod which is upon it shall be of the same according to the work thereof, even of gold, of blue, and purple, and scarlet, and fine twined linen." (Ex. xxviii. 8). On the shoulders of the Ephod were placed two onyx stones, set in niches in sockets of gold, one for each shoulder. These precious stones were called "stones of memorial unto the children of Israel," the names of the tribes being engraven upon them like the engraving of a signet, "six of their names on one stone, and the six names of the rest on the other stone according to their birth," (verse 10);—*Left* shoulder—Gad, Asher, Issachar, Zebulon, Joseph, Benjamin; *Right* shoulder—Reuben, Simeon, Levi, Judah, Dan, Naphtali. Thus when Aaron went in before the Lord, he carried, as it were, all Israel with him. He stood in the presence of Jehovah, as their representative. Figuratively, it might be said, the burden of the whole nation was upon Him. Yet, *only* figuratively. The strength of Aaron was really not sufficient to bear the burden of one of the least among the tribes of Israel. For this, Almighty power alone could suffice. There is only one Priest with whom this is found. Of that Priest

Isaiah said, "The government shall be upon His shoulder and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. (Isa. ix. 6). With Him, and with Him alone, is the Might of Omnipotence; on His shoulders the entire host of the redeemed are borne. Oh, the comfort there is in the assurance that He, "by whom all things were created and by whom all things consist," has charged himself with the care and responsibility of the feeblest member of the blood-bought family! Dear reader, look away from Aaron to the glorious Antitype Himself, the true Melchizedec. Consider Jesus as the great representative of God's Israel. Look to Him as "the Mighty One," upon whom Jehovah hath laid help, —help for you—help for all who come to God by Him. Take Him as your surety. Cast all your burdens on Him. Here lay it down, nor fear

> "To impose it on a Shoulder, which upholds
> The government of worlds."

"LEAN HARD." Do not doubt His ability to sustain you. He will bear you up before God. He will set you as a seal upon His arm, and no power in heaven or earth can dislodge you. Only trust Him. "Even to your old age I am He; and even to hoar

hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." (Isa. xlvi. 4).

"The work which His goodness began,
The arm of His strength will complete;
His promise is Yea and Amen,
And never was forfeited yet."

THE BREASTPLATE.

The Breastplate was of exactly the same materials and workmanship as the Ephod. "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it." (ver. 15). It was a span (nine or ten inches) square, and was *doubled*, probably to give it strength to bear the precious stones which were placed upon it. These were twelve in number, and were arranged in four rows, three in each row. The stones were different, yet all precious. On them were graven, like the engraving of a signet, the names of Israel according to the twelve tribes.* Thus the order would probably be:—

* The fact that the order of the names on the breastplate was different from the arrangement of the same names on the shoulder-pieces was not by accident. It may be intended to teach, that whilst

Carbuncle, ZEBULON.	*Topaz,* ISSACHAR.	*Sardius,* JUDAH.
Diamond, GAD.	*Sapphire,* SIMEON.	*Emerald,* REUBEN.
Amethyst, BENJAMIN.	*Agate* MANASSEH.	*Ligure,* EPHRAIM.
Jasper, NAPHTALI.	*Onyx,* ASHER.	*Beryl,*† DAN.

In the "Revelation" we find that the foundations of the New Jerusalem are represented as being garnished with all manner of precious stones. There, in addition to the twelve tribes, are engraven the names of the twelve apostles of the Lamb. Mr. Andrew Bonar, in his valuable

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all the redeemed are upon an equality, having in Jesus a common life—a common salvation, yet, when He shall sit as a priest upon his throne, they, the sharers of His regal glory, will have different positions assigned to them, according to the grace and sovereignty of their Lord and King.

† Many attempts have been made by the learned to identify these precious stones, but with little success. There is much wisdom and truth in the following remarks by one who is both a scholar and a theologian:—"If we were able to say with certainty what kind of stones are indicated by the Hebrew words, much additional instruction would probably be gained by considering the special characteristics of each several stone. In the Millennial age, doubtless, Israel will be permitted to enter more fully than we into the understanding of such things, and will, therefore, appreciate better the meaning and applicability of the type. *General* knowledge we have; for more minute instruction we must wait till the day dawns and the shadows flee away."—B. W. Newton, "Thoughts on Leviticus."

work on Leviticus (page 149), has a suggestive note on this, which, I am sure, many of my readers will appreciate. He remarks, "It is curious to notice a connection between *New Jerusalem* glories and the *Breastplate*, and yet more so to observe that both point back to *Eden*. It may be thus shown:—The first precious stone mentioned in the Bible is the onyx stone (Gen. ii. 12), and it was this stone that formed the stones of memorial on the shoulders of the High Priest's Ephod (Ex. xxviii. 9), on which the names of the twelve tribes were engraven. Then, further, and more directly as to the breastplate, there is mention in Ezekiel, (who is the prophet that describes the *Cherubim* and most frequently refers to Eden), of the following precious stones having been in Eden:—'The sardius, topaz, and diamond, the beryl, and the onyx, and the jasper, the sapphire, the emerald, and the carbuncle.' It would almost appear as if the breastplate of the High Priest pointed back to Eden, promising to God's Israel re-admission into its glories, while *New* Jerusalem speaks of the same, presenting to the redeemed all, and more than all, the glory of Paradise, into which they are introduced by the Lamb—the True High Priest, who bears their names on His heart."

The Breastplate was firmly secured to the Ephod. A lacing of blue was passed through two golden rings, placed upon the lower corners of the Breastplate, inside, and fastened to two corresponding rings attached to the Ephod, just above the Curious Girdle. It was also fastened to the shoulder-pieces by two golden chains, being passed through two golden rings in the upper corners and secured to the ouches or shoulder settings. "And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." (Ex. xxviii. 22—29). The Breastplate would be *always* upon the Breast of Aaron, and so the blessing of all Israel would be perpetually sure. "It could not fall *below* the heart, for the golden chains held it up, and it could not rise *above* the heart for the lacing of blue held it fast to the Ephod." Thus Israel was doubly represented, first upon the shoulders of the High Priest, and again upon his breast. Is not this to teach us that both the strength of Christ's arm and the sweet love of his heart are engaged on behalf of His people? The Breastplate was joined to the shoulder settings and *both* were firmly bound to the Ephod. The union was complete.

"Hallelujah! who shall part
Christ's own church from Christ's own heart?

Scholars tell us that the Hebrew word, translated Breastplate, (the sole use of which in scripture is to express this part of the High Priest's dress)

means an *ornament;* the name given to it by our translaters having reference merely to its place in the dress of the High Priest. In Malachi iii. 16, God calls His people His jewels, (*margin*, His special treasure). This they are because the preciousness of Jesus attaches to them. Christ first *gives* them His beauty, (Ps. xc. 17), and then wears them on His breast as His special ornament. Thus we read, He shall come to be glorified IN His saints and admired IN all them that believe. (2 Thess. i. 10. compare Isa. xviii. 5, lxii. 3).

The Breastplate was called the "Breastplate of JUDGMENT." It was doubtless so named because of the "URIM AND THE THUMMIM" which were placed upon it. In the thirtieth verse of the chapter before us, we read, "And thou shalt put in the Breastplate of Judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." It is impossible to tell what the Urim and Thummim were. The Hebrew words mean "Lights and Perfections."* It would be idle

* The plural form is used, implying fulness and completeness.

even to mention all the guesses which have been thrown out upon the subject, some of them exceedingly fanciful and groundless. It has even been supposed that they were two small images put into the Breastplate as into a bag. Some have conceived them to be three stones (in addition to the twelve memorial stones), one with the word "Yes" on it, another with "No," and the remaining one left blank. Others affirm that nothing more is meant by the Urim and the Thummim than the precious stones of the Breastplate, and that the answers to the enquiries of the High Priest were furnished by the letters which were graven upon them. Others, that the words Urim and Thummim were simply written upon, or woven into the Breastplate. But these are mere conjectures. As the learned Matthew Poole says, in his Annotations, "It is more modest and reasonable to be silent where God is silent, than to indulge ourselves in boundless and groundless fancies. It may suffice us to know that they were a piece of DIVINE workmanship, which the High Priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers; which answers God might give him, either by inward suggestion to his mind, or by a vocal expression

to his ear; but which of those ways, or whether by any other way, it is needless now to search, and impossible certainly to ascertain."* Many, however, believe the responses were given in an audible voice, and some of the passages quoted below favour this view. Of this we can be certain, in whatever way they were given they were unerring. The judgment of the Urim was a *true* judgment.

That the Urim and the Thummim were among the shadows of good things to come, there can be no doubt. The blessing of Levi (Deut. xxxiii. 8) was, "Let thy Thummim and thy Urim be with thy holy one" (*i.e.*, thy High Priest). Whatever Light and Truth were with Aaron could only be typical of that fulness of illumination manifested in Christ. "It is from the celestial sanctuary where Jesus officiates as our Great High Priest, that we receive that 'manifestation of the

* It is remarkable that nothing is said concerning the construction of the Urim and Thummim. Whatever they were they were previously known to Moses. "Thou shalt put on the Breastplate of Judgment *the* Urim and the Thummim." *Moses* was to place them (Lev. viii. 8), *not* the workmen, as in the case of the twelve precious stones, (see Ex. xxxix. 9, 10). The following are the several scriptures where the "Urim" is mentioned:—Exodus xxviii. 30, Leviticus viii. 8, Numbers xxvii. 21, Deuteronomy xxxiii. 8, 1 Samuel xxviii. 6, Ezra ii. 63, Nehemiah vii. 65.

THE ARK OF THE COVENANT

SCALE ⅜ OF AN INCH TO A FOOT

truth' * which corresponds with the clear and decisive answers given by the oracle of the Urim and Thummim. In Jesus "are hid all the treasures of wisdom and knowledge." In the Epistle of James i. 5, we read, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." In the same Epistle it is written, "Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." Now, in Christ we have all the fulness of God. All things (all gifts as well as all authority) are delivered unto Him of His Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." With the Lord Jesus Christ as the Holy One is the True Urim-Thummim.

"In HIM a holiness complete,
Light and perfections shine;
And wisdom, grace, and glory meet—
A Saviour all Divine."

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* "The words *manifestation* and *truth* used in 2 Cor. iv. 2, are the very words by which the terms "Urim and Thummim" are rendered in the Septuagint."—Dr. Russell.

THE MITRE AND THE GOLDEN PLATE.

One article of the High Priest's dress still remains to be noticed, viz., the covering for the head. It was called the MITRE. It was made of fine white linen, which was probably bound round the head in long coils like the modern turban. We have before spoken of the fine linen as a type of righteousness. This is doubtless its signification here. Purity crowned the head of the High Priest of God. In the vision of Zechariah, chap. iii. Joshua the high priest of Israel is seen with filthy garments, emblem of the moral pollution in which the holy people had sunk. But Divine grace is seen interposing, and meeting the accusation of Israel's adversary. The filthy garments are removed. "Behold, (saith the Lord) I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." But this was not enough for the prophet, he begs as an additional a crowning proof of Israel's restoration to her priestly purity and dignity, that He would set upon Joshua's head the FAIR MITRE. "I said, let them set a fair mitre on his head. So they set a fair mitre upon his head, and clothed him with garments." And now, instead of being covered with impurity, Israel, in the person of

the High Priest stood forth clothed and *crowned* with righteousness. She was holiness from the soles of the feet to the crown of the head. But the Mitre had a *kingly* as well as a priestly import. He, through whose imputed holiness, Israel thus stood accepted before Jehovah, is a priest after the similitude of Melchizedec, (King of Salem, Priest of the Most High God). In the Person of Immanuel the Regal and the Priestly offices combined. Thus Moses was ordered to make a PLATE OF PURE GOLD. Upon it like the engraving of the signet, was to be inscribed HOLINESS TO THE LORD. In Leviticus viii. 9, this golden plate is called the HOLY CROWN. It was fastened upon a blue band or ribbon and tied round the mitre, the plate being in the front. "And thou shalt put it on a blue lace that it may be upon the Mitre; upon the FOREFRONT of the Mitre shall it be." This golden frontlet on the brow of the High Priest bore witness to the holiness of character and purpose required of those who would draw near to God for others. It would seem to remind Aaron and the children of Israel of the truth expressed in those solemn words of Jehovah. "I will be *sanctified* in all them that come nigh me." It also witnessed to God's recognition of a holiness in Israel's representative, for the sake of

which He would accept both the priest and the people. Hence we read, "and it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be ALWAYS upon his forehead THAT THEY MAY BE ACCEPTED BEFORE THE LORD." (verse 38). The holiness of Aaron, as we have often remarked, was but symbolical. It is in JESUS ONLY we find TRUE HOLINESS TO JEHOVAH. He it is that beareth the iniquity of our holy things, and standing in the presence of God,—wears on high for us the holy crown. In Him Jehovah beholds our shield and looks upon the face of His anointed. Soon He will come forth, and like Melchizedec when he met Abraham returning from the field of victory, will bless His people. Then, whilst His enemies are clothed with shame, upon Himself shall his crown flourish. (Psa. cxxxii. 18). Then we shall see Him as He IS, not as now, through a glass darkly, but FACE TO FACE. As we look back upon the view of His Holiness and Grace, given us in the types of the Tabernacle, we shall exclaim, "The half was not told us."

"All were too mean to speak His worth,
Too mean to set our Saviour forth."

But not only shall we *see* Him, we shall be *like*

Him,—made perfect through His comeliness which He will put upon us. (Ezek. xvi. 14).

"In Him new drest."

"BELOVED, NOW ARE WE THE SONS OF GOD, AND IT DOTH NOT YET APPEAR WHAT WE SHALL BE: BUT WE KNOW THAT, WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM; FOR WE SHALL SEE HIM AS HE IS. AND EVERY MAN THAT HATH THIS HOPE IN HIM, PURIFIETH HIMSELF EVEN AS HE IS PURE." (1 John iii. 2, 3).

No blood, no altar now,
The sacrifice is o'er;
No flame, no smoke, ascends on high;
The lamb is slain no more!
But richer blood has flowed from nobler veins.
To purge the soul from guilt, and cleanse the reddest stains.

We thank Thee for the blood,
The blood of Christ, thy Son;
The blood by which our peace is made,
Our Victory is won:
Great victory o'er hell, and sin, and woe,
That needs no second fight, and leaves no second foe.

We thank Thee for the grace
Descending from above,
That overflows our widest guilt;
The eternal Father's love,
Love of the Father's everlasting Son,
Love of the Holy Ghost,—Jehovah, Three in One.

We thank Thee for the hope,
So glad, and sure, and clear;
It holds the drooping spirit up,
Till the long dawn appear:
Fair hope! with what a sunshine does it cheer
Our roughest path on earth, our dreariest desert here!

We thank Thee for the crown
Of glory and of life;
'Tis no poor with'ring wreath of earth,
Man's prize in mortal strife:
'Tis incorruptible as is the throne,
The kingdom of our God and His Incarnate Son.

(Hymns of Faith and Hope,—Dr. H. BONAR.)

CHAPTER XV.

THE BURNT OFFERING.

Lev. i., Lev. vi. 9—13.

"Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour."—Eph. v. 2.

THE offerings which were to be brought before the door of the Tabernacle, were of *five* kinds: the *Burnt Offering*, the *Meat Offering*, the *Peace Offering*, the *Sin Offering*, and the *Trespass Offering*. To each of these were attached certain specific laws, the strictest observance of which was essential to their acceptance. (Lev. x. 16—20). The distinctive character of each offering would thus be maintained, and the great object which God had in their institution secured. What that object was, has been well expressed by Mr. Bonar in his Commentary on Leviticus.* "The Holy Spirit takes truth in portions, and seems sometimes to turn our eyes away from one portion of truth on purpose to let us see better some other portion, by keeping our attention for a time fixed on that alone." In each offering some *special*

* Commentary on Leviticus," by A. Bonar.—Nisbet.

aspect of Christ's great sacrificial work is shadowed forth,—some particular relation in which His one perfect and complete offering stands towards His believing people. In the "Burnt Offering," for instance, we have one predominant feature, which distinguishes it from all the other offerings; while in many respects it corresponds with them. This is what we might expect, since in all the Levitical sacrifices, under whatever class or grade they may be arranged, Christ is seen as the believer's All-sufficient Substitute. Thus, whilst there may be *contrast*, there cannot be opposition. Whether viewed separately, or as a whole, they set forth with greater or less distinctness, the same glorious truth,—CHRIST FOR US. "FOR us" at the altar of burnt offering, whence "an odour of a sweet-smelling savour" continually ascended to God. "FOR us" outside the camp, in the place of the sin offering, where, as an accursed thing, the unblemished victim met and satisfied the devouring fire of Jehovah's wrath. "Made a curse for us." (Gal. iii. 13).

Besides the five great divisions enumerated above, the offerings may be further classified under the two following heads:—Offerings which were for "a sweet savour," and "Sacrifices for Sin." The Burnt or Ascending Offering

belonged to the former class; it was pre-eminently a sweet savour Offering. It is thus described in the ninth verse of the first chapter of Leviticus;—"A burnt sacrifice, an offering made by fire, (or a fire offering) of a sweet savour* unto the Lord." In it the Holy Fire found that on which it could feed with satisfaction. Such was its excellency that it ascended to Jehovah as fragrant and grateful incense—"an odour of a sweet smell, a sacrifice well pleasing to God."

The leading feature of the Burnt Offering consisted in its being *wholly* consumed upon the altar.† What have we here but a type of the preciousness of Jesus, as exhibited in His

* "This expression 'a sweet savour' unto Jehovah, is applied to offerings of all kinds which were burnt on the altar; but it finds its fullest application in the whole burnt offering. (Lev. ii. 12; iii. 5, 16; iv. 31. Num. xv. 7, 10, &c.) It may be regarded as belonging more especially to the Burnt offering," as the phrase "to make atonement" belongs more especially, but not exclusively, to the "sin offering."—*Rev. Samuel Clarke, M.A., in the New Bible Commentary, page* 511.—John Murray.

† "The verb here translated *burn* (*hiktir*), is applied exclusively to the burning of the incense, of the lights of the Tabernacle, and of the offerings on the altar. The primary meaning of its root seems to be *to exhale odour*. It is in some places rendered in the margin of our Bible "to cause to ascend." (Ex. xxx. 8, Lev. xxiv. 2, &c.) The word for burning in a common way is a quite different one (*saraph*), and this is applied to the burning of those parts of victims which were burned without the camp. (Lev. iv. 12. 21; Num. xix. 5, &c.) The importance of the distinction is great in its bearing on the meaning of the Burnt Offering. The substance of the victim was regarded not as something to be consumed, but as an offering of sweet-smelling savour sent up in the flame to Jehovah. The two words are distinguished in the lxx., the Vulg., Geneva Fr., De Wette, Herxh., and other versions. Mr. Sharpe renders the sacrificial word, "to burn as incense."—*Idem.*

whole-hearted devotedness, His entire consecration to the will, and service of His Father? Is not His language in the fortieth Psalm, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God. Yea, thy law is within my heart"—precisely the language of the "Burnt Offering?" Again, in John, "I seek not my own will, but the will of Him who sent me." Who but Jesus could say, "I do ALWAYS those things that please Him?" Isolated acts of devotedness we may and do see exhibited by many of His followers. But in the Man Christ Jesus we see one who through life, and in death could say, "My meat and my drink is to do the will of Him who sent me, and to finish his work."—One who loved and served "the Lord his God with all his heart, his soul, his strength."—One, therefore, who met in every respect the requirements of the type before us.

Before the victim for the Burnt Offering was placed upon the altar, it was flayed and cut into pieces, and the parts thereof, "the head and feet," laid "in order upon the wood." This was a testing process, and served to try the animal's fitness for the sacrifice. Jesus was tried. Tried by man. Tried by Satan. Tried by God. His

thoughts, the feelings of his heart, his words, his every act,—all were laid bare to the eyes of Him with whom he had to do. Yet all bore the test. The minutest examination of His *inner* as well as His outer life, failed to disclose aught but consisted with the purest, and most perfect devotion to His Father's will. He Himself could say, "Thou has proved mine heart, thou hast visited me in the night, thou hast tried me and shalt find nothing." Whilst His Father from the excellent glory declared, "Thou art my beloved Son, in whom I am WELL PLEASED." In other words, "I rest in thee and am satisfied. My HOLINESS rests in thee and is satisfied. My JUSTICE, My TRUTH, all the essential attributes which I possess as Jehovah, *all* are satisfied." All My most righteous claims are met to the full. Thou art unto Me a perfect Burnt Offering. "A sacrifice of a sweet-smelling savour." But not only was the Burnt Offering one of a "sweet-smelling savour" to God, it was rich also in results towards the offerer. It stood in His stead. All its perfectness was regarded as if it had been His. In *its* acceptance he was accepted. This perfect identification of the offerer with his offering is shewn by the words, "He shall put his hand upon the head of the Burnt

Offering, and it shall be accepted for him to make atonement for him." (Lev. i. 4). This teaches us that in the Burnt Offering the WHOLE value of Christ's one obedience is presented FOR US to God, that we might be accepted for its sake, and

"Stand in Him, and Him alone,
Gloriously complete."

It accords with Eph. v. 2, where the Holy Spirit, through the apostle, speaks of Christ, as having given Himself for us, an "offering and sacrifice, to God," and with Romans v. 19, "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

"Jesus, the sinner's Friend,
We hide ourselves in thee;
God looks upon thy sprinkled blood—
It is our only plea.

"He hears thy precious name,
We claim it as our own;
The Father must accept and bless
His well beloved Son.

"He sees thy spotless robe,
It covers all our sin;
The golden gates have welcomed thee,
That we may enter in.

"Thou hast fulfilled the law,
And we are justified;
Ours is the blessing, Thine the curse
We live, for thou hast died."

CHAPTER XVI.

THE MEAT OFFERING.*

Lev. ii., vi. 19—23.

"Who did no sin, neither was guile found in his mouth."—1 Peter ii. 22.

THREE kinds of Meat Offerings are mentioned in the second chapter of Leviticus. The *first*, or highest class, was made of fine flour (*i.e.*, "flour fully ground, finely sifted, and consequently freed from all roughness") with frankincense. (ver. 1—3). The *second* consisted of unleavened cakes or wafers, baked either in an oven or flat plate, [*margin*] or in a frying pan, (ver.4—8); The *third* of freshly gathered ears of corn, dried

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* "The two Hebrew words thus rendered are the same which in Lev ii. 4, are better translated—an Oblation of a Meat Offering (Korban minchah). The latter word (minchah) signifies, literally, *a gift*, and it appears to have been applied specially to what was given by an inferior to a superior. (Gen. xxxii. 18—20, xliii. 11; Judges iii. 15, 1 Sam. x. 27). It was sometimes used for any sort of offering to the Lord in the same sense as *Korban*, (Gen. iv. 3, 4 1 Sam. ii. 17; Isa. i. 13, &c.) Luther renders it, Food Offering (Speis-opfer), and our translators followed him, applying the word "Meat" according to old usage, as a general term for food. Vegetable Offering, or Meal Offering would be a more convenient rendering."—*Rev. Samuel Clarke, in "The New Bible Commentary."*—John Murray, London.

or parched by the fire, with frankincense, (ver. 14—16). Salt and oil were ingredients in every Meat Offering, (ver. 13—16); but honey and leaven were wholly excluded when the oblation was burned upon the altar. The two Pentecostal wave-loaves, which formed the new Meat Offering (see Lev. xxiii. 17), were baked with leaven, but they were merely *waved* before Jehovah, and not given to be the food of the altar-fire.

Leaven, which was composed of sour dough, is *always* used in Scripture as an emblem of that which is evil and corrupt, (Matt. xxii. 33, xvi. 6, Luke xii, 1, 1 Cor. v. 6—8). It was therefore along with honey (which, sweet as it is, quickly becomes sour and leads to fermentation,) regarded as unfit to be offered upon the Altar of God.

Unlike the Burnt Offering, a *part* only of the Meat Offering was consumed upon the altar, for a memorial. We read in Leviticus ii. 2, "And he (the offerer) shall bring it to Aaron's sons, the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord." The remainder became the portion of the

priests, by whom it was eaten with unleavened bread, in the Holy Place, in "the Court of the Tabernacle of the congregation," (Lev. vi. 15, 16). In distinction from the Peace Offering, no part was eaten by the offerer. The meat offerings were generally presented as accompaniments of the animal sacrifices. (Numb. xv. 1—10). A Meat Offering always accompanied the continual Burnt Offering—the morning and evening lamb (Numb. xx.), hence in Lev. vi. 20, it is termed "PERPETUAL." Is not this to teach us, that the excellency of the true Meat Offering is ever present for us to the eye and heart of God,—ever sending up its sweet savour to Him, who alone can fully estimate its perfect excellency?

That Christ is the True Meat Offering is manifest from its materials. These clearly represent features of character found nowhere else but in Him. In the *bruising* of the corn necessary to the formation of the flour—the *baking* of the cakes or wafers in the second division of the offering—the *scorching* of the green ears of corn in the oblation of the first-fruits—in each of these particulars we have a type of His sufferings, who was "bruised for our iniquities," and by whose stripes we are healed.

For, while the Meat Offering chiefly directs our

attention to Christ in *life*, exhibiting a faultlessness of character to be seen in none else, it does not stop short of the cross. True, no life was taken, it was a *bloodless* sacrifice. It was, however, burned upon the Altar (not the Altar of *Incense* but of Burnt Offering), and was usually, and I am inclined to think *always*—accompanied by an animal sacrifice. Does not this prove how closely in its typical application this offering is connected with those which more especially set forth Christ as making atonement in *death*? It is, in fact, but another *aspect* of the great sacrificial work of Christ,—a work, to the accomplishment of which the unblemblished *life* of the Saviour was as needful as His death. Yes, the man Christ Jesus, in His faultless walk here below, is the Antitypical Meat Offering. In the character of that Blessed One, even His enemies could detect no blemish. In every thought and feeling, word and action, He manifested that which God Himself could pronounce "holy," "just" and "good." "Full of grace and truth;" the unction of the Holy Ghost, the *oil*, was ever, and without measure, upon Him. "All His actions were subordinated to the will of God—all were according to The Spirit." Every incident in His precious life was redolent with the fragrant *frankincense*; whilst the

healthful savour of the *salt* impregnated every thing he did and said. No corrupting leaven! no mere superficial honey-like sweetness (which in us is often called, or *mis*-called, "our good nature") characterized the conduct and conversation of the "Anointed Man." View him under what circumstances you will, whether in the society of those by whom he was loved, or surrounded with men who went about to kill him, He is ever the PURE PERPETUAL MEAT OFFERING. Would that we, who profess His name, were more like Him; then should we be better able to discern the beauty of His character, and as a consequence to appreciate the precious significance of the Type before us. But to be like Him, we must "look to Him," (Heb. xii. 2), "consider Him," (Heb. iii. 1), our hearts must dwell constantly on His words and ways. True, while we are in the flesh, neither our conduct nor our gifts can *fully* answer to the pure unleavened Meat Offering. God has however provided a perfect offering in JESUS to supply our lack—to ascend as a sweet-smelling savour FOR US. Yet, as we are exhorted to be like Jesus in being "whole Burnt Offerings," —presenting "our bodies living sacrifices, holy and acceptable unto God," so must we seek to imitate Him in the purity and perfectness of His

walk, as our Meat Offering. "He that saith he abideth in Him ought himself also so to walk, even as He walked." (1 John ii. 6). Pleasing not himself even as "Christ pleased not Himself." "Like-minded according to Christ Jesus." Making Him (and not other men) our pattern and example always, and so "grow up to Him in all things."

"Where is the one who never sinned
In thought, or word, or deed?
Not here on earth, He's gone to heaven
For erring ones to plead.

"Vain, vain, the search to find *on earth,*
The blameless and the pure;
'Twas once below in human form,
'Tis found on earth no more.

"But faith can sweetly all behold
Upon the Father's throne,
Centred in Him who shed His blood
For sinners to atone."

CHAPTER XVII.

THE PEACE OFFERING.

Lev. iii., iv. 11—21.

"Peace through the Blood of His Cross."—Col. i. 20.

LIKE the two of which we have already treated, the Peace Sacrifice also ranked amongst the offerings "of a sweet savour to the Lord." It was, however, distinguished from these in several particulars—chiefly in the fact that the offerer himself was permitted to feed upon the flesh of the sacrifice. A *part* only of the animals (and in the highest class of Peace Offerings *a very small part)* was burned upon the altar; the heave-shoulder and wave-breast were given to the priests, the remainder became the food of the offerer, and his associates in the sacrifice. This privilege, however, was guarded by certain conditions. When the the Peace Offering was presented as a token of thanksgiving, the flesh of the sacrifice was to be eaten the same day that it was offered; when offered as a vow, it might remain till the morrow. On the third day the remainder was to be burned with fire. If eaten *after* the second day its excellency was not imputed to the

offerer: "It shall be an abomination, and the soul that eateth of it shall bear his iniquity." (Lev. vii. 16—18). May we not learn from this to glory in the Cross, as the basis of all our spiritual blessings —the foundation of all our fellowship, both with God and one another? The "altar" unquestionably answers to the "cross," where "Christ was once offered to bear the sins of many." The feast which followed corresponds to the Lord's Table. It was not until the animal had been slain, and its inward parts burnt upon the altar "for a sweet savour to Jehovah," that either the priests or the offerer might partake of the sacrifice. Their doing so was a token that God's claim had been fully met. The offering had been presented at the altar, and its holy fire had fed *upon* it.

Many, alas! utterly failing to see the *finished* character of Christ's sacrificial work on the cross, call the Table an Altar. What is this but to deny that Scripture, which declares that we "are sanctified through the offering of the body of Jesus Christ ONCE for all," (Heb. x. 10); to say, in fact, that Christ has *not* made peace through the Blood of His Cross, and that, therefore, He needs to die again? Others, it is to be feared, do not sufficiently distinguish between the blessed *results* of reconciliation and that sacri-

ficial act by which reconciliation was effected. In either case there can be no enjoyment of God's peace, no real rest of conscience.

Cleanness was another requisite to participation in the flesh of the "Peace Sacrifice." "The soul that eateth of the flesh of the sacrifice of Peace Offerings that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people." (Lev. vii. 20). Only those of whom the Saviour can say, "Now (already) ye are clean," may come to the Lord's Table without incurring guilt. How needful, therefore, is the exhortation of the apostle, "Let a man examine himself, and so let him eat of that bread and drink of that cup."

To conclude, "Peace through the blood of his Cross," "Reconciliation in the body of his flesh through death," "Fellowship with the Father and with His Son Jesus Christ,"—are the great leading truths in the Peace Sacrifice. The prodigal's repentance—the return home—the ready embrace —the ring—the rich feast within the house—the mutual rest and rejoicing,—all are here, nothing is lacking to assure our hearts before God. If there be any lack, it is our want of ability to appreciate the rich and varied grace displayed in every particular of the "Peace Offering." Happy

is it for us that the possession of its blessings does not depend upon the measure in which we understand the type. "The peace of God which passeth all understanding" is the sure portion of *all* the justified. It belongs to the babe in Christ as much as to the more advanced in Divine knowledge. May its full enjoyment be realized by my reader,—upon whom, I pray, the priestly blessing may rest—the eighth-day blessing wherewith Aaron blessed the people, when he came down from offering the "Sin Offering," the "Burnt Offering," and the "Peace Offering":—"The "Lord bless thee, and keep thee; The Lord make "His face shine upon thee, and be gracious unto "thee; the Lord lift up His countenance upon "thee, and give thee PEACE."

"The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home;
O Lamb of God, in Thee!

Though clothed with shame, by sin defiled,
The Father hath embraced His child;
And I am pardon'd, reconciled,
O Lamb of God in Thee!

It is the Father's joy to bless,
His love provides for me a dress—
A robe of spotless righteousness,
O Lamb of God, in Thee!

Now shall my famish'd soul be fed,
A feast of love for me is spread,
I feed upon the children's bread,
O Lamb of God in Thee."

CHAPTER XVIII.

THE SIN OFFERING.

Lev. iv., vi., 25—30.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."—Heb. xiii. 12.

ACCORDING to our views of sin, such will be our appreciation of the value of those scriptures which treat so largely of sacrifice. If our self-knowledge be superficial, they will be but feebly estimated. On the other hand, in proportion as we are brought to know the exceeding sinfulness of sin, and its many and diversified workings within our own hearts, we shall learn to prize such a presentation of truth, as that which is before us in the offerings of Leviticus. Our faith, hope, and love, cannot but be exercised in view of the rich and varied provision for our need as sinners, which they disclose. Nor will their number and variety tend to distract our thoughts from the contemplation of the undivided character of the ONE atonement of Christ. On the contrary, they will greatly help our apprehensions of its completeness. Instead of leading us *away*

from the cross, they will, when rightly understood, lead us *to* it. While tracing out their oft-times dim and shadowy lines in dependence upon that blessed Spirit, by whom even the faintest of them were drawn, we shall be carried on to their one grand point of convergence—"*The Cross of our Lord Jesus Christ.*" All terminate there. There, all find their true and perfect fulfilment. Thus, in studying even the more minute particulars in which the various grades of an offering differ from one another, every stroke of the inspired penman becomes precious to us. Instead of dry, wearisome detail, all is full of beauty and meaning. The dying words of Christ, "It is finished," have a force and a fulness, which can be but feebly appreciated by those who practically regard the book of Leviticus as superfluous and unprofitable. To proceed however, with my remarks upon the "Sin Offering."

In distinction from those which have been under our consideration, both the Sin Offering and the Trespass Offering were *Sacrifices for Sin.* Not (as we have seen) that the thought of acceptance was excluded from the "Sin Offerings," any more than that of "expiation" from those which were of a sweet savour.* Both were presented for "Atone-

* Lit. "The savour of satisfaction.

ment," but Atonement under distinct, yet conjoined aspects. In the one case we see more especially what we are covered *with;* in the other what we are covered (or protected) *from.* While we stand by the Altar of Burnt Offering, and watch the sacred fire as it feeds with satisfaction upon the grateful Holocaust, we behold (in a figure) "Jesus," presenting to God on our behalf, his one precious obedience. "Accepted in the Beloved," is the truth here. Going "without the camp," where the angry fire consumes the body of "the Bullock for the Sin Offering," we see (also in a figure) the same Blessed One

> "Charged with the complicated load
> Of our enormous guilt."

bearing our judgment,—meeting the wrath due to us as sinners. "No condemnation" is the teaching here. In both of these aspects of Christ's sacrificial work, we have before us the great fact of IMPUTATION. In the one we have what is imputed to *us,* for the sake of which we are counted righteous. In the other, what was imputed to *Christ,* for the sake of which "He was numbered with the transgressors."

Whether the animal which was brought before the Tabernacle of the Congregation was for a "Sin Offering" or for a "Burnt Offering," it was

to be *without blemish.*" Lev. i. 3—iv. 3. The offerer also in both cases leaned his hand upon its head, as an expression of his identity with his offering. So, however distinct the relations which Christ sustains towards us in atonement, whether it be that which is shadowed forth in the "Burnt Offering" upon the altar of brass, or that which is prefigured in the "Sin Offering" without the camp, in both, we see Him set forth as the SINLESS SUBSTITUTE for his believing people. While we cannot too strongly insist upon these, and other points of similarity between the two classes of offerings, we must be careful not to lose sight of those important particulars in which they stand *contrasted.* These are to be found principally in the treatment of the blood, and in the disposal of the body of the victim.

1st. *The treatment of the blood.*

In the case of the Burnt Offering the Blood was "sprinkled (or rather *scattered**) round

* The Hebrew word (*zarak*) is quite a different one from that rendered "*sprinkle*" (*hizzah*), in reference to the Blood of the Sin Offering; and as *zarak* is applied to the whole of the blood of the victim, it must evidently denote a more copious way of disposing of the blood than is expressed by our word *sprinkling.* While *hizzah* is used for what was done with the finger, or a bunch of hyssop, *zarak* is applied to an action performed with the bowl, in which the blood of the victim was received as it flowed from the carcase. The

about upon the Altar" by the priests. The Blood of the Sin Offering was variously applied, according to the *class* of the Offering. In the highest class of Sin Offering, (viz., that for the High Priest), the High Priest himself took the blood of the Bullock within the Tabernacle of the Congregation, and sprinkled the same "seven times before the Lord, before the Vail of the Sanctuary." He also put some of the blood upon the Altar of Incense. The remainder was poured at the bottom of the Altar of Burnt Offering, as a token that the claims of God's justice had been met, and his wrath appeased.

On that most solemn day—the day of Atonement,† when Aaron entered the most Holy Place, he was commanded to take with him the blood of the bullock of the Sin-Offering, which was for himself, and sprinkle it with his finger *upon* the Mercy Seat eastward. He was further to sprinkle it *before* the Mercy Seat with his finger seven

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verb is to be understood in the sense of *casting abroad*, so as to make the liquid cover a considerable surface. The two Hebrew words are clearly distinguished in the Septuagint and Vulgate. But almost all modern versions confound the words.—Rev. Samuel Clarke, M.A., in "*The New Bible Commentary*."—John Murray, London.

† Lit. Day of Atonements.

times. This was repeated in the case of the Goat of the Sin-Offering that was for the people. "Then shall he kill the goat of the Sin Offering that is for the people, and bring his blood within the vail, and do unto that blood as he did with the blood of the bullock, and sprinkle it *upon* the Mercy Seat, and *before* the Mercy Seat." (Lev. xvi. 14, 15). Thus, in both instances, the blood was carried into the immediate presence of Him, against whom the sin for which it was shed had been committed. Since sin had penetrated thus far, even the Holy of Holies itself needed to be purified, before God could speak peace to His people.*

These frequent and varied applications of the blood, in connection with the Sin Offering, agree with the peculiar import of the type. They direct our minds more especially to the doctrine of SATISFACTION THROUGH DEATH (of which the blood was the memorial); and powerfully attest the truth of those scriptures, which declare "That without shedding of *blood* there is no remission." (Heb. ix. 22). And that "It is

* From the Epistle to the Hebrews we learn that this purification of the Holy Places made with hands, was intended to witness to the necessity that Heaven itself should be purified with blood. —Heb. ix. 23.

the *blood* which maketh atonement for the soul." (Lev. xvii. 11).

2nd. The disposal of the body of the victim.

In the Sin Offerings which were brought for the High Priest, and for the Congregation, the *whole* animal (with the exception of the fat which covered the inwards, &c., which was burned upon the Altar) was carried without the camp, and there consumed. "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung; even the whole bullock shall he carry forth without the camp into a clean place; where the ashes† are poured out shall he be burned." (Lev. iv. 11, 12). "For the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest, for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own

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† "It is worthy of note that the Hebrew name for *the ashes of the altar*, and *fatness*, is the same, *deh-shen*; because much of the fatness and excellency of that which had been burned upon the altar was in those ashes. When the body of the victim was burned without the camp, the burning took place where the ashes or fatness of the altar had been poured out. Consequently, the ashes of the sin-offering rested on the ashes that had been brought from the altar, so that the mingled pile was at once the evidence of wrath expended, and of the excellence of that on which it has been expended."—B. W. Newton, "Thoughts on Leviticus." Vol. I. p. 176.—Houlston and Sons.

blood, suffered WITHOUT THE GATE." (Heb. xiii. 11, 12). "And they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the Place of a Skull, which is called in the Hebrew Golgotha, where they crucified him." (John xix. 16, 17),

When the blood of the Sin Offering was not taken into the Holy Place (as was the case when "a Ruler or Prince" had sinned, or one of the common people), instead of the flesh being consumed without the camp, it became the food of the priests. "The priest that offered it for sin shall eat it: it is most holy. And no Sin Offering, whereof any of the blood is brought into the Tabernacle of the Congregation, to reconcile withal in the holy place, shall be eaten: it shall be burnt with fire." (Lev. vi. 26—29, 30).

"Thus there is a marked difference between the Sin Offerings appointed for Priests or for the Congregation, and those appointed for a Ruler or an ordinary Israelite. The sphere of the latter, though it had its own not unimportant duties, was *without* the Sanctuary. In the first case, the prominent and distinctive ceremonies were the carrying the blood into the Sanctuary, and the consuming of the body of the victim without the camp; but in the latter case neither

of these things was done. The attention being directed not to that which was due from God to sin, and had to be borne by the victim, but to the results in forgiveness and peace, which flowed from the acceptance of the victim."* Other minor points of detail might be noticed, wherein the Sin Offerings differed from one another, as well as from those offerings which were of a sweet savour.

Enough has, I trust, been said to indicate those more important particulars by which they were severally distinguished.

May I, before concluding this chapter, affectionately enquire of my reader, whether he has any spiritual apprehension of the truths of which we have spoken? Does he in his heart know Jesus as *His* Sin Offering? Can he say, "His blood cleanseth *me* from all sin." "He bare *my* sin in His own body on the tree." "*I* have redemption through his blood!"

> "Jesus, the sinner's friend,
> I hide myself in Thee;
> God looks upon Thy sprinkled blood,—
> It is my only plea!"

Furthermore, has he such an estimate of the preciousness of Jesus as his "Sin Offering," that he is willing to "go forth unto him without the camp, bearing his reproach."—willing that the

* B. W. Newton "Thoughts on Leviticus." Vol. I, p. 180.

language of his life should be, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"? These questions are asked under a deep sense of their vital importance. This is a day of expositions and teachings. It is to be feared, however, that many are content with such a knowledge of the truth as leaves the conscience untouched, and the life just what it would have been had Christ never died. The best commentary upon the Sin Offering is a holy conversation—a life made conformable unto His death. A mere intellectual acquaintance with the realities of redemption is of little worth in the sight of God. We may have much of this, and yet be found "Enemies of the Cross of Christ."

"Know'st thou the Christ of God?
His cross and love?
Then art thou severed from this drossy earth,
Linked to the city of thy better birth—
The land above.

Dead, yet alive, thou art;
Alive, yet dead;
Thy old life buried in thy surety's tomb,
Thy new life hid in God's love, death and doom,
With Christ the head.

Live then the life of faith!
The life divine;
Live *in* and *on* this ever-living One,
Who bears thee on his heart before the throne—
His life is thine."

CHAPTER XIX.

THE TRESPASS OFFERING.

Lev. v. 14-19; Lev. vi. 1-7.

"Having forgiven you all trespasses."—Col. ii. 12.

THERE is a great resemblance between the Trespass Offering and the Sin Offering, so that at first sight but little difference appears between them. Each, however, is regulated by a separate set of laws, and a comparison of these will not fail to disclose many interesting, and instructive points of distinction. Some have thought that the difference between the Sin Offering and the Trespass Offering is founded on the fact, that in the one, the sin was *knowingly* committed, while in the other, it was done *in ignorance*. If, however, we compare Lev. iv. 2 with Lev. v. 15 and vi. 2, we shall see that the offence for which both the Trespass and Sin Offering were to be brought, might be included under either, or both, of these heads. Some have said that the one was offered for sins of *omission*, the other for sins of *commission;* but we find both classes of offerings being brought for direct *acts* of transgression. Others conceive that the Sin

Offering was offered for *open* transgressions, the Trespass Offering for those offences which were of a more *private* nature, and known only to the conscience of the offender. Granting this last distinction to be found in the type, does the *main* difference between the two offerings lie here? Is it not rather in the fact that the one had respect more especially to the *condition* of the person who had sinned, (it might be ignorantly or knowingly, privately or publicly), the other to the *character* of the offence committed? Hence the different grades in the Sin Offerings (to meet the rank or circumstances of the offerer), are wanting in the Trespass Offering. The reason for this seems obvious. In the latter case the attention is fixed rather upon the *offence* or *transgression*, in the former upon the *persons transgressing*. In the one, on what we *are;* in the other, on what we have *done*. The distinction is surely not unimportant, and when seen must tend to deepen our appreciation of the grace which has provided ONE sacrifice to meet the sin of our nature, as well as those actual transgressions which are its fruits.

Trespasses for which offerings were to be brought were of two kinds. One consisted in wrong committed against the *Lord*, the other in wrong done to a *neighbour*. From

Lev. vi. 2, it will be seen that a trespass committed against a neighbour was regarded as wrong done to God also, who thus identified Himself with the injured party.* "If a soul sin and commit a trespass *against the Lord*, and lie *unto his neighbour*," &c. One peculiarity in the Trespass Offering should be noticed. It was usually offered on account of injuries done to the *property* of persons, where actual loss was incurred; it might be against God Himself,—for God can be robbed, (Mal. iii. 8). Hence we find the Trespass Offering always accompanied by a *pecuniary fine*, in which the offender was mulcted; and not only had to pay an amount equivalent to the injury inflicted, but also a fifth part of that sum in addition, by way of COMPENSATION. "He shall make amends for the harm he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the *Priest*." (Lev. v. 16). In the case of trespass committed against a *neighbour*, *restitution* to the amount of the wrong done was to be first made to the *injured person*, with the addition of a fifth part as compensation. "He shall even restore it in the principal, and shall add the

* For an illustration of this, see 2 Sam. xii. 13. "I have sinned against the *Lord*," said David; and, again, "Against *thee, thee only* have I sinned." (Ps. li. 4).

fifth part more thereunto, and give it to him to whom it pertaineth in the day of his Trespass Offering." (Lev. vi. 5). AFTER this the offering might be brought to the Priest, and atonement made. See Matt. v. 23, where this law of the Trespass Offering is enforced by the Lord Himself. Is there not a lesson of deep practical import here? In this our day there is a sad lack of consideration for one another, even amongst the Lord's people. Debts are incurred, and breaches of trust committed, little or no regard being paid to the loss and wrong thereby entailed upon a brother. Much of this looseness is sought to be covered by that terribly abused text, "We are not under law, but under grace." True, it ill becomes those who have been forgiven "ten thousand talents" to go and take by the throat their fellow-servants and demand the "hundred pence." But while "grace" does not teach us to *exact* restitution for injury received at the hands of another, and especially of a brother! it does teach us to "do to others as we would be done unto." The Apostle commands the saints to recognize "whatsoever things are "*true*," "*honest*," "*just*," "*pure*," "*lovely*," and of "*good report*." (Phil. iv. 8). He is blind, indeed, who cannot see the difference between "standing up for one's

rights," (as so many who, nevertheless, boast of being "saved by grace," miserably express themselves), and doing violence to the simplest principles of honesty and truth. I cannot forbear quoting Mr. Bonar on this point who, in his remarks on Lev. vi. 23, says, "A lent book or borrowed umbrella would come under this law; and how few have the sincere honesty of that son of the prophets, in 2 Kings vi. 5, vexed, because the thing injured in their hands was a borrowed thing! 'Alas, my master, for it was borrowed.' The Lord expects, in such case, complete disinterestedness; the man is to do to others as he would have others do to him. Any denial of having received the thing, any appropriation of it to himself, any carelessness in the keeping of it, is a trespass in the eye of God. You have wronged God in wronging your neighbour."*

The victim of the Trespass Offering was always of a certain fixed value, estimated according to *Moses'* estimation, by shekels of silver, after the shekels of the Sanctuary. "And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation by shekels of silver after the shekels of the Sanctuary for a trespass offering." (Lev. v. 15). The

* "Commentary on Leviticus."—A. Bonar, Nisbet & Co.

children of Israel were unable to measure for themselves the degree of guilt attaching to their several transgressions; and so it was not left to them to determine the value of the offering which their trespass demanded. Is it otherwise with us? Are *we* able any more than they to measure our transgressions, or to sound the depth of criminality in our manifold offences? "Who can understand his errors?" God only, knows either their number or their nature. He alone can judge the degree of guilt attaching to our trespasses. He alone, therefore, is competent to say what offering is needed to make atonement. In Christ Jesus, the *True Trespass Offering*, God has provided an offering after *His own* estimation. "*Restitution*," "*Compensation*," and "*Expiation*,"—ALL are found in Him. When He gave His life a ransom for many, the fullest satisfaction was made to God and man. *Both* had been trespassed against, and *both* could now say, "I am satisfied. I have all back and more." As God and man had shared in the wrong inflicted by the trespass of the latter, so there is this blessed community, so to speak, in the offering by which the wrong is put away. God is glorified in "Christ crucified." A crucified Christ is our glory. "Christ is God's," and God's Christ is ours. Such is the

wondrous mystery of grace displayed in the aspect of redemption furnished by the Trespass Offering. Well may we exclaim with the Apostle, "Oh, the depth of the riches, &c., both of the wisdom and knowledge of God—how unsearchable are His judgments, and His works past finding out,"—how comforting is the assurance that one day we shall know these things as we cannot know them now Meanwhile may the Holy Spirit of God lead both writer and reader into a fuller understanding of the Scriptures of truth—those Scriptures which so abundantly testify of Christ. May the Bible, under-valued and despised as it is by so many, become daily more precious to our hearts.

"Oh, may its heavenly pages be
Our ever dear delight;
And still new beauties may we see,
And still increasing light."

Happy, indeed, will be the Author of these few remarks upon the Offerings of Leviticus, if by them any shall be brought to a greater love for the Inspired Word. He has felt much more than he has known how to express. He humbly hopes what has been written may, by God's blessing, enable the Inquirer to see "CHRIST" in the Offerings—CHRIST in the "Burnt Offering," CHRIST in the "Meat Offering," CHRIST in the

"Peace Offering," CHRIST in the "Sin Offering," CHRIST in the "Trespass Offering," "CHRIST ALL AND IN ALL."

"On earth the song begins,
In heaven more sweet and loud,
'To Him that cleansed our sins
By His atoning blood."
To Him 'they sing the joyful strain,
Be honour, power, and praise, 'Amen.'"

"Believers, now repeat,
What heaven with gladness owns,
And while before His feet,
The elders cast their crowns.
Go, imitate the choirs above,
And sing aloud the Saviour's love.

"Alone He bore the cross,
Alone its grief sustained;
His was the shame and loss,
And He the victory gain'd.
The mighty work was all His own,
And He shall ever wear the crown."

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